

RELIGION

SHEWING,

The Apostolical PATH

TO

SALVATION:

A N D



Treating of Inward and Outward Worship; Preaching; Apostolical Faith and Love; The New Covenant; The True Teacher; CHRIST and Antichrist; The Conversion of the Jews; and the End of the World.

By the Author of the two Letters to the Clergy of Norfolk and Suffolk, Written by a Member of the Church of England.

L O N D O N.

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The P R E F A C E

Reader,

THIS Book is written in Love to all Religions; therefore I desire them not to trust to any Man's Opinion, nor to their own: But try their Religion by Christ and his Apostles; and not to try Christ and his Apostles by their Religion: For these that do try the Scripture by their Religion, in so doing, try Christ and his Apostles also, because they were given forth by the Holy Ghost: Christ's Spirit, and the Apostles were Instruments in the Hand of Christ, to deliver His Gospel to His Churches; and Christ's Power that hath preserved them to this Day from Corruption: For, saith St. Paul, 1 Cor. 12. ver. 7. *But the Manifestation of the Spirit is given to every Man to profit withal:* See ver. 8, 9, & 10. ver. 10. *To another prophecy, &c.* Which doth shew, that the Scriptures are a Manifestation of the Spirit: And St. James saith, Chap. 1. ver. 17. *Every good and perfect Gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning.*

The Scripture, the declarative Gospel, is the greatest, and most perfect Gift and Light that ever was given to Man, Christ and Spirit accepted. Now in Christ was Life and Light; and that Light and Life, gave the Scriptures the declarative Gospel, its Being and Light. Christ's Spirit, the Holy Ghost, which proceedeth from the Father and the Son, was the Author and Creator of them; therefore, part of His Creation.

Note, Creation is a Manifestation. Pray observe, all Things were in the Almighty Being; but all Things were not brought to their Manifestations: The Scriptures were in the Almighty Being, till manifested to the World by the Spirit of His Son, in the Prophets, Evangelists, and Apostles, &c. I have observed, that most Men do try the Scriptures by their Religion; that is, leaving out what doth not agree with their Opinion, by drawing false Inferences from such portions of Scriptures, as positively contradict their Opinion. And I also desire the Reader to correct what he finds contrary to the Apostles Doctrine, by the New Testament Scriptures; and such Prophecies as are not fulfilled, which have a relation to the Matter contain'd in this Book: And observe that Christ and his Apostles, are the Rules and Touch-stone for to try, all Religions, and all in a Profession by.

The

The Plain Man's Religion, &c.

THE chief thing that I shall treat of in this Book, is, concerning our Salvation: Seeing the Devil hath cast up so many High-ways and By-paths for poor Souls to walk in, which makes the right and true Way so hard to find, seeing our Nation is made up with several Opinions, or Religions, and all do think, and call themselves Christ's true Church; which certainly, they all can't be, because Christ hath but one only true Church. Seeing most Men do profess some Religion or other of them, where shall we find a Man to ask which is the right and true Religion, or which is Christ's true Church? For every one would be ready to say, theirs is: So a Man should be at as great a Loss yet as ever; Christ can have but one only true Church: and the Apostle *Paul* doth say, That the Church of the *Thessalonians* was in God the Father, and in the Lord Jesus Christ, as you may see in his 1st. Epistle to the *Thessalonians*, Chap. 1. & ver. 1. Friends, I shall not do as some other Writers have done before; that is, to Vindicate their own Religion only, and cast away all others, as altogether nought, and altogether false: But as for my part, I shall joyn and comply with all Religions, as far as they do with the Apostles; but where they leave the Apostles, there I must leave them, let their Religion be what it will. Neither am I willing to give any trouble in reading any farther in this Book, before I give you to understand what Religion I profess; and if you do not like that Religion, and think, or find within your self, that you have no Inclination to joyn with that Religion which I shall now propose to you, then I shall desire you to lay this Book aside, and give your self no farther trouble in reading it: But if you find your self inclined to joyn, or set your self down by that Religion that I shall propose, I shall desire you to lay Prejudice aside. The Reason which makes me desire it, is, because Prejudice is of such a Nature, that it will oppose Truth: For let Truth be never so clear, yet Prejudice will find something to oppose it. Friends, the Religion that I now own, and am wholly set down by, is the same that the Apostles professed; for I am not willing to hold any thing more or less, but the very same with them, as nigh as possibly I can; for I can freely speak it with the Apostle *Paul*, in his first Chapter to the *Galatians*, where he saith, *I certifie you Brethren, that the Gospel which was preached of me, is not after Men, for I neither receiv'd of Man, neither was I taught, but by the Revelation of Jesus Christ.* This which I now write in this Book, I never had it from any Man, that is now living, neither had I it from any Man's Writings: As for Books, I have none, but a Bible and a Concordance; neither do I read in any other but them; neither do I write in Favour, or Malice, for, or against any, but as the Spirit of God doth direct me; neither do I strike at any Man, or Religion, but at the Devil wholly; and what Harm is done me, he hath done it by his Instruments; but that is to my outward Man: but as for my inward Man, through the Mercy of him that loveth me, my Strength is renewed Day by Day. Neither is it my place to judge any, but as far as I can, to instruct all; and very willing I am that every Man should be his own Judge: And the way that I shall now take, is, to make manifest the Apostles Religion as they preached it to the World in their Days, as saith the Scripture, and as the Spirit of God hath declared it to me, so I shall deliver it unto you.

For I remember a great Miracle that Christ did in the World, in the Days of his Flesh on Earth, when he fed so great a Multitude with so little Bread. The way that he then took, was, to set them down, and he himself took the Bread and brake it, and then gave it to his Disciples, and his Disciples to the Multitude; for when he gave Bread to his Disciples, they gave it to the Multitude; and when he had gave them the Fishes, they gave them to the Multitude; and they did all eat and were fill'd. So such as the Spirit of God delivereth to me, such I deliver to you; and it appeareth

There was none of this Multitude that was lifted up, or haughty in their Mind, to receive the Bread first from the Master himself, but receiv'd, as it were, at the hands of these poor Men his Disciples, which were but poor Fishermen, or the like: For, had they been so, they would not have stooped, or bowed down their Minds so low, as to sit down upon the Ground, and to have receiv'd from the Hands of such poor, and such plain Men; for Pride is of such a Quality, that presently lifteth up a Man's Mind above himself. But I rather think they were such that had been waiting at Wisdom's Gates, and had gain'd something of Wisdom's; for Wisdom is quite different from, or contrary to Pride, and differs as much as White and Black, or Light and Darkness; for Wisdom doth proceed from God, and is his Gift: But Pride proceeds from the Devil, and is his Gift. Now hear what Solomon saith, in Prov. Chap. 1. ver. 5. *A Wise Man will hear, and will increase Learning; and a Man of Understanding shall attain unto wise Counsels:* And he saith in the 2d. Chap. ver. 6. *For the Lord giveth Wisdom; out of his Mouth cometh Knowledge and Understanding.* Now here we may see that true Wisdom is the Gift of God; and if so, then Pride is not: Neither can one have both, according to Solomon, Prov. 11. v. 2. *When (saith he) Pride cometh, then cometh Shame; but with the Lowly is Wisdom:* Therefore Pride and Wisdom cannot live together. I find in Acts 18. the Apostles speaking of a Man they lighted on in their Travels, which was such a thing, I doubt, we shall too seldom hear on: It seems, he was a great Preacher; and an eloquent and mighty Man in the Scriptures; and because he was thus eloquent and mighty as aforesaid, this doth imply he was a great Schollar; for Learning is a great help to Eloquence. And it seems he was instructed in the Ways of the Lord, being fervent in the Spirit, he speak, and Taught diligently the Things of the Lord, knowing only the Baptism of John. Now by reason of his knowing nothing else, certainly he could not Preach any thing else; yet it seems, he was instructed in the Ways of the Lord; that is, he was brought into the same Belief that the Apostles were in; for it saith, he was fervent in the Spirit; therefore he was brought into the Apostles Religion and Faith: Yet there was something that the Apostles did hold, which he understood not, or missed the matter in't; for all he was so great a Preacher, so eloquent, and so mighty in the Scriptures, yet for all that, he wanted Instruction; for 'tis said, when Aquilla and Priscilla had heard, they took him to them, and expounded unto him, the Way of God more perfectly, and then he became a very eminent Apostle. But here's the Wonder of the matter, he being a great Preacher, and so eloquent and mighty in the Scriptures, that he should stoop so low, bow down his Mind, as to take Counsel of a poor and simple Man and Woman; a thing I fear, we shall too seldom hear on now. This Man Apollos, we may very easily conclude, had been waiting at Wisdom's Gates, and had attained to Wisdom. Solomon saith, Prov. 18. v. 11. *He that is void of Wisdom, despiseth his Neighbour.* Now it seems, he did not despise his Neighbour, neither his Counsel; therefore he must have Wisdom. Solomon saith, Prov. 12. v. 1. *Who so loveth Instruction, loveth Knowledge; but he that hateth Reproof, is brutish.* Now this Man, though mighty and eloquent, was willing to take Instructions of poor People.

Friends, Wisdom of the right kind, and rightly implied, will make a Man to stoop down, and look so low and meanly on himself, that he'll not see so much good in himself, as Christ will see in him: What a happy Condition is such a Man in, that when he shall come to look upon himself, and into himself, and sees not any thing of himself, or in himself, whereby he can say, That I am worthy now to receive Salvation! But when Christ shall come and find him worthy, to be set on the right Hand, at the great Day of Separation, when CHRIST shall divide the Sheep from the Goats; as you may see in Mat. 25. beginning at the 31st. Verse, and so read on; there Christ is speaking of that great Day; and it is said, *He will divide the Sheep from the Goats; and he will set the Sheep on his right Hand, and the Goats on his left:* And then he shall say to them on his right Hand, *Come ye Blessed of my Father, and inherit the Kingdom prepared for you.* Now these that He called Blessed, perhaps might be amazed why he should call them Blessed: But He presently tells them, and saith, *For I was an hungred, ye gave me meat; and I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, &c.* Now Christ sees this Good in them, which they did not see in themselves; as you may understand by their Answer to him: For then shall the Righteous answer Him, saying, *Lord, when saw we thee an hungred, and fed thee; or thirsty, and gave thee drink, &c.*

Now,

that these Men had done these good Deeds to Christ, and they themselves; which made their Condition happy. But Pride is of another Nature, it maketh a Man see much Good in himself, and perhaps, have much to say for himself: But the Man that hath Wisdom in him, hath not Pride; and he that hath no Pride, sees no good Thing in himself, whereby Christ should accept him. Now that Man that can see so much Good in himself, can see much Evil in others: Now these Men that spie so much Evil in others, cannot see so much Evil in themselves as Christ doth.

And for our better Satisfaction, let us see a Parable that Christ spake, *Luke 18.* beginning at ver. 9. And He spake this Parable unto certain which trusted, or believed in themselves they were Righteous, and despised others: *Two Men went up into the Temple to pray, the one a Pharisee, and the other a Publican; the Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publicane; I fast twice in the Week; I give Tithes of all that I possess.* Now this Man see abundance of Good, and had much to say for himself: But the other Man had nothing to say for himself, why he should be accepted; but it seems, he did stand afar off, would not lift up so much as his Eyes unto Heaven, but smote upon his Breast, saying, *God be merciful to me a Sinner.* Now Christ saw more in this Man than in the other: For Christ said in the next Verse, *I tell you, This went down to his house, justified rather than the other: For (saith Christ) every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.* Thus we may see, that Christ doth not look as Man looketh; for these that Christ speaketh on, see further in *Mat. 7.* ver. 22. He saith there, how it should be with some at the last Day: *Many will say to me in that Day, Lord, Lord, have we not prophesied in thy Name; and in thy Name, have cast out Devils; and in thy Name, done many wonderful Works?* Now those were Men that had mightily pleased themselves, and had seen a bundance of Goodness in themselves: But, alas! Christ did not see that Goodness in them, whereby he should give them Entrance. Then he saith unto them, *I never knew you; Depart from me, ye that work Iniquity.* Now, what great Mistakes shall some poor Creatures meet with? And the Reason is, because they think, that GOD thinks as Man thinks; but that will prove their Mistake: For, hear what God saith, in *Isa. 55.* ver. 4, to the 8. *For my Thoughts, are not your Thoughts; neither are your Ways, my Ways, saith the Lord.* Now it seems by these Words, that when a Man thinks well of himself, and thinks, by what he hath done, he shall inherit Life; but Christ doth not think so: For, if Christ should think so too, then his Thoughts would be all one with Man's. Again, when a Man shall, by looking into himself, and into his ways, see nothing in himself, whereby he shall ever come to Salvation; that is, the Man that Christ will see something in, whereby, He, at that great Day, shall Elect him to stand on His right Hand. For it seems, when Man thinks there is nothing that is good in him; then Christ, not thinking as Man thinks, will see something in that Man, that he doth not see in himself: And so shall he come to be approved on by Christ. For the Apostle Paul, in *2 Cor. 10.* ver. 18. saith, *For not he that commendeth himself, is approved, but whom the Lord commendeth.*

Now let us go see what Religion the Apostles were of, and what was their Faith and Belief that they declared, or made manifest, by their Preachings and Writings to the World; and so let every one come to be his own Judge, Whether his Religion be just the same with the Apostles, neither more nor less; and so let every Religion come and try theirs by the Apostles, and let the Apostles Religion be as the Touchstone to try their Gold by, whether it be of that right Sort that Christ counsels all to buy of him, that they must be rich; as you may see, *Rev. 3.* 18. *I counsel thee to buy of me Gold, tryed in the Fire, that thou mayst be rich; and white Rayment, that thou mayst be clothed, and that the Spaine of thy Nakedness may not appear; for it seemeth, if our Religion be not of the right Kind (which must consequently be according to the Will and Mind of Christ) it will stand us in no stead at that Day: And we may safely conclude that the Apostles Religion is according to the Will and Mind of Christ, for the Apostle Paul, in the 1 Cor. 2. 16. saith, For who hath known the Mind of the Lord, that he may instruct him? But we have the Mind of Christ. Now, by these Words, where can a Man take his Instruction better, or to be more safe, than to take them from the Apostles? You hear he saith, they have the Mind of Christ. Now see what the Apostles*

Faith was; They did believe that That was the CHRIST, the SON which the Prophets fore-told; and they did believe he came into the World to take away the Sins of the World. Now this, I do know, all Religions professing Christ do believe; and also, that this Jesus, which died without the Gates of Jerusalem, did not dye for his own Sins but for the Sins of the whole World; (which I believe no Religion will deny, except such, as hold a personal Election and Reprobation, personally considered as Men, and they say he died but for a Part) and that he was buried, and rose again the third Day, according to the Scriptures; and that he ascended up into Heaven, and there now sitteth at the Right Hand of his Father, making Intercession for his Saints: And I hope there is none, that call themselves Christians, will deny this.

Farther, the Apostles do say, That the Son of God was made manifest to destroy the Works of the Devil; and this the Apostles verified to the World, and I hope there is no Religion denieth it: Perhaps, yet, some may query, How doth Christ destroy the Works of the Devil, seeing the Work of the Devil doth yet continue? Or what are the Works of the Devil that Christ hath destroyed? The Devil was the first that brought Sin into the World, and by Temptation brought our first Parents to break God's Commands; therefore the Sin of Obedience to the Devil, brought Disobedience to God, which was one of the Works of the Devil. That Enemy was the first that occasion'd Death to enter into the World, the first that open'd the Mouth of the Grave, which also would have shut her Mouth upon us for ever had we not a Christ. These are the Works of the Devil, that he hath done to poor Man outwardly. Perhaps some may say again, How hath Christ destroyed these Works, seeing they are yet in the World? My Answer is, He hath destroyed Sin by coming and living so long in the World as he did; so, that Justice could find no Sin in him, nor the Law find Fault in him; neither had he any thing to do with a high Priest, to offer Sacrifice for him, therefore his living without Sin, overcame Sin, as to Himself. But how is it said, that Christ died for the Sins of the World? That was, by his Death on the Cross; for whatsoever he suffered here was not for his own Sins, but for others, viz. the Sins of the whole World; and therefore it must be said, He hath conquered Sin. How is it said he hath conquered Death? Yes, He hath Death, and the Devil too, by his Resurrection; and farther, it may be said, He hath taken away the Victory of the Grave, by the Virtue and great Power of his Resurrection; for Death, and the Devil, and the Grave had not Power to keep him there; for, by his great Power, he took up his Body whete they had gotten it down into the Grave; He opened her Mouth and came out, for they had not Power to keep him there: Now this you know the Apostles held with, and preached to the World; and I do not know of any Religion but what holds this. Friends, I do not bring Scripture to prove this, because I think I shall not need; every Religion can prove thus far, else how will they prove their own Religion to be any thing like or according to the Apostles? Farther, the Apostles declare to the World, that there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and, they say, these Three are One, and that these Three have an equal Share in the Work of our Redemption; and this, I hope, there is no Religion will deny: But as for the Church of England, as I remember, they do very well hold it forth in that they call their Creed; for there they speak of three Persons, the Father, the Son, and the Holy Ghost; and yet these Three are but one God, these Three are not to be divided; and tho' Three, yet all Three but one God; and these Three are all joyned together in that great Work of our Salvation, and every one of them to be owned in their proper Place: And thus I hope all Religions, which call themselves Christians, walk Hand in Hand with the Apostles; therefore, What Reason have I to speak against any of these Religions that go thus far, and thus well along with the Apostles? Or what Reason can I find for to applaud any one of these Religions that go thus far with the Apostles, and so to cast away all the other as quite naught, seeing they are all in one Belief, and believe thus far as the Apostles did believe? Seeing these Three are joyned together as One, in that great Work of our Redemption; yet every one of them separately must be owned, and in his proper Place: 1st. The Father, what He hath done: 2^{dly}. What the Son hath done: And 3^{dly}, What the Holy Ghost hath done; and every one in his proper Place. it was the Father's Work to send his Son into the World, to do That for us that we by no means could do for our selves; as the Apostle John saith, in Chap. 3. ver. 16. for saith he there, God so

loved

the World, that He gave his only begotten Son; that whosoever believeth in Him should not perish, but have everlasting Life: By this, we may see that it was the Work of God to give his Son into the World; if rightly considered, a great Piece of Work too. 2dly. The Work of the Son was for to come down from the Throne, here into the Footstool; for to live so long here in such a suffering and poor Condition: A great piece of Work! for it must be meer Love that drew Christ down from the blessed Presence of his Father, and the most holy Angels, into this cursed Earth to live here thirty Years (and more) amongst wicked Men and Sinners. This I think there is no christian Religion denies, and this is what the Apostles hold forth to the World. But now let us see what is the Work of the Holy Ghost, and what it hath to do in order to our Salvation: But now I am at a great loss; for I have been a considering, where our Religions do place the Holy Ghost for that to do its Work, in order to our Salvation; and, as for my part, I cannot tell where any of our Religions find a place for the Holy Ghost to centre in, but only one: Now if there should be any that do own Two of these Three, and in their proper Places, and not the Third, they had as good own none; for in so doing, they divide them, and break the Unity; for they Three are unseparable, and must not be divided. I think, I know not how to explain this Matter enough, that all People may easily come to the Understanding of it, except you will be pleased to give me leave to lay down one homely Compariton before you; You know if a Man takes three Poles, and joyns them together at the upper End, or Top, by putting a Pin through them; this will joyn them all three together as one, at the Top, and not to be parted: Now take these three Poles, thus joyned, and set them upon an End, and let them be as near together at the Bottom as they are at the Top, and then they will stand, but fall and do no service; but put these three Poles at the Bottom into their Places, viz. set them triangular, (yet these three keep joyned at the Top, tho' every one at the Bottom be brought into its proper Place) and they being thus rightly placed, will bear a very great Weight, and stand very fast on any ground you can set them on; though rough and unlevel, yet they will stand without tottering: So thus it is with these three Persons, They are all Three joyned together at the Top, that is in Heaven, undivided and unseparable; but yet, here below, they must be set every one in their proper Places; and then they will bear all the Weight of our Salvation, and we shall stand sure upon them, and they will stand sure with us against all Winds or Storms of Persecution whatsoever. But if we believe Satan, and so follow after him, he will remove some one of these Three out of their proper Place, and set something up in its Room of his own Invention, and so spoil the Foundation of our Religion; therefore this is the thing that maketh me to pertrude People for to come to the Apostles, and to see what Foundation they had to lay their Religion upon; for this the Apostle Paul tells the Church of the Corinthians, in 1 Cor. 3. beginning at ver. 9. and so on, for saith he there, *We are Labourers together with God*; now here he saith, *We are Labourers together*; that is, the Apostles are all Labourers together with God. Now how shall we know where to go to take our Measure for the Foundation of our Religion better than from the Apostles, seeing they have God on their part? Farther, he saith in the 10 verse, *According to the Grace of God which is given unto me, as a wise Master-builder I have laid the Foundation, and another buildeth thereupon; but let every Man take heed how he buildeth thereupon*: Now this is Counsel good enough, if Men could take it; farther he saith, *For other Foundation can no Man lay than that is laid, which is Jesus Christ*. Seeing there can then be no other Foundation laid, than what the Apostles have laid by God's Assistance, which can be sure, Have not we great Reason to go wholly to them, to see what Foundation they laid, and not to take our Dimentions from Man? For Man may be deceived, but the Apostles cannot; because they have God to go along with them on their part.

Now let us see where the Apostles do say the Holy Ghost must centre for to do its part, in order to the great Work of our Salvation. First, let us see what Christ said, and where he promised the Apostles that he would send it to them, and where it should centre in them; look into St. John 14. v. 16, 17, and there you may hear what Christ himself saith to this matter, *I will pray the Father and He shall send or give you another Comforter, that shall abide with you for ever*; ay, that is a good Comforter indeed which shall abide with them for ever: Now, in the next Verse, he telleth them who it is, and where it shall center, *Even (saith he) the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him*. Now let every Man take heed that he is not one of this

This World's People, that doth not know this Spirit of Truth which Christ here speaks of: Speaking to his Disciples, he tells them that they knew him, *But ye know, saith He, for he dwelleth with you, and shall be in you:* Now here you hear that Christ tells them who it is that he will send, He saith it is the Spirit of Truth; and farther he tells them, the World cannot receive it; and then he tells them, the Reason of it is *Because they see it not:* What shoud be the Reason, I trow, the World cannot see it? I warrant you, it is because he saith it must center *within*; for indeed Satan will not let the World's People look *within* themselves, if he can possibly help it. Now here you hear he tells them it is the Spirit of Truth, and it is to abide in them for ever, and in the Church of Christ, and it is to be within them; also in St. *John* 16. ver. 13. *Howbeit, when He the Spirit of Truth is come, He will guide you into all Truth.* Now you heard, in the place above mentioned, that Christ told them who it was he would send, viz. *the Spirit of Truth*; and He said, the World could not see it; that is, because the World doth not desire to see it; and the Reason is, because it is *within*; and he tells them what this Spirit's Work is when it is within us, he saith it is to *guide us into all Truth*: So here you hear that Christ himself saith, that the Spirit of Truth, which is within us, is to be our inward Guide. Now here, in this Chapter, he calls it the Comforter; that is the Spirit of Truth; and in the 14th Chapter, and 26 verse, He calls the Comforter the Holy Ghost; so, by this, the Spirit of Truth, the Comforter, the Holy Ghost, are all but one; for there he saith, *But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all things, and bring all things to your Remembrance whatsoever I have said unto you.* Thus we hear what Christ saith of the Holy Ghost, and where it must center, and how it must be our Guide and Teacher.

Now let us hear what the Apostle saith, and where they say it must center: Look into 1 Cor. 6. ver. 19. Here Paul makes, as it were, a Wonder that his Church did not know that their Bodies were the Temple for the Holy Ghost to be in, by reason they had been altogether taught it. For there he saith, *What, know ye not that your Bodies are the Temples of the Holy Ghost, which is in you, saith he, which ye have of God, and ye are not your own.* Now then, you hear the Apostle saith plainly, That the Holy Ghost is to be *within*, and calls our Bodies, the Temples of the Holy Ghost. See the same Apostle, and what he saith, 2 Cor. 13. ver. 5. *Examine your selves, whether ye be in the Faith: prove your own selves: Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?* I think nothing can be more plain than this, how that the Spirit of Truth, the Holy Ghost, and Christ, are all as one, being in the Trinity, or as proceeding from Father and Son; let it be called by which Name ye will, yet it is all one, and God, because it proceeds as aforesaid: So, whosoever hath the Holy Ghost, hath a Measure of the Father, and Son, or Christ; Christ dwelling in them by the Holy Ghost, and the Father also, in that the Holy Ghost is the Spirit of the Father, and of the Son. How it must be, see what David saith, Psal. 43. ver. 3. *O send out thy Light, and thy Truth; let them lead me, let them bring me to thy holy Hill, and to thy Tabernacle.* Thus we may see it was David's Desire to be guided by that Spirit; and certainly that must be within. We may see what Christ and his Apostles do, and where the Place for the Holy Ghost is to be; and that's within, according to them.

But some may say, What is it to do within? I Answer, It is to destroy the Works of the Devil that he hath set up within; for he hath set up as many of his Works within us, as ever he did without: For there is nothing acted with us outwardly, but what first proceed from within; for as Christ doth say, Mark 7. ver. 21, 22, 23. *For from within, out of the heart of Men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the Man.* All the Evil that we practice, first proceedeth from within, as you hear Christ himself saith. All Men must yield that these Evils that Christ hath spoken of, doth proceed from Satan, and they are of his setting up; therefore, Have we not great need to embrace the Holy Ghost within us, for to destroy the Works of the Devil, that he hath set up within us? Yes surely, or else, What good can we expect the Sufferings of Christ outwardly will do us, in destroying the Works of the Devil outwardly only, if we do not believe that it is the Holy Ghost's place to come down, and to be within us, to destroy the Devil's Work that he hath set up within us?

the Apostle saith, That we Gentiles must be sanctified by the Holy Ghost ; as you see *1 Cor. 12. ver. 13.* there he saith, *Because God hath from the beginning chosen us to Salvation, through Sanctification of the Spirit, and Belief of the Truth.* You may see the Apostle saith, We Gentiles was chosen from the beginning, to have no outward Law given to us for our Salvation, but we must come to it by the Sanctification of the Spirit, and by the Believing of the Truth. And if we do not believe this to be a Truth, How shall we come to be Sanctified ? And without Sanctification, How shall we come to our Salvation ? We may see, that it is not for us Gentiles to trust to any thing that we can do outwardly, as in order to our Salvation ; for the Work of our Salvation is wrought within. We may see that Christ and his Apostles say, That the place for the Holy Ghost is to be within us, to do his Part in order to our Salvation ; therefore I should be very glad if all Religions would hold, and go thus far with the Apostles : But, as for my part, I dare not be positive which doth not ; neither dare I be positive which doth, except one. My desire is that every Religion may take the Apostles Advice, where he saith, *Examin your selves whether ye be in the Faith, and prove your selves, &c. i. e. your own selves, whether you are in the right Faith and Religion, which must be just the same as the Apostles ; prove your own Religion whether it be so or no, for it is not my place to do it ; but I should rather think it the Wisdom of all Religions to examin and try themselves, whether they be just right in the Apostles Religion or no ; if they do not, yet Christ will ; therefore in my opinion, your best time is to try your Religion whilst you be here, and try if it be the Apostles Doctrin, by a diligent Search made into the Scripture, and take your just Measures by the Scriptures, and neither let them be longer nor shorter, but just equal with the Apostles.*

I would desire you to remember what the Apostle Paul said to the Church of the *Galatians, Chap. 1. ver. 8, 9.* *But though we (saith he) or an Angel from Heaven should preach any other Gospel unto you than that which we have preached unto you, let him be accursed.* As we said before, so I say again, If any Man preach any other Gospel unto you, than what ye have received, let him be accursed. Methinks these be sharp Lines, and should occasion Preachers of all Religions, to be very mindful of what the Apostles Religion justly was. Farther, Christ saith, in *Rev. 22. ver. 18, 19.* *I testifie unto every Man (saith he) that beareth the Words of the Prophecy of this Book, If any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book : And if any Man shall take away from the Words of the Book of this Prophecy, God shall take his part out of the Book of Life, and out of the holy City, and from the Things which are written in this Book.* Observe that it was this Book that was sent, to wit, the Book of the Revelations ; and here we may see it is dangerous for any Preacher, of what Religion soever, to preach any thing more, or less, than just what the Apostles preached ; neither to add, nor diminish from what the Apostles did hold forth to the People of that true Church, which they planted at the first.

And there being so many Religions in this Nation, every one doth think and believe their's to be Christ's true Church : Which cannot be ; He can have but one only true Church. For indeed, Satan hath been very busie to corrupt Churches, ever since the Apostles Days, even ever since Churches first began to be planted. For in the Apostles Days, when they first began to plant Churches, then the Devil began to be very busie to corrupt these Churches which the Apostles had planted ; and no doubt but he's the same yet. How then shall a Man come to know which, amongst these many, is Christ's true Church, seeing there is so much Corruption amongst them ? Let's make a Search, and try whether we can find which is Christ's true Church. Look into the Revelations, and there you shall find Seven Churches that were planted in that quarter of the World, call'd *Asia*. There John saw Christ walking amongst the Seven golden Candlesticks, which did represent these Seven Churches : There Christ was taking a view of them, viz, of the Churches, and He saw Corruption in the most of them ; for Satan had been there at work amongst some of them, and Christ saw it, and shew'd it unto John, and bids him write what he saw, in a Book, and send it to the Churches that are in *Asia*, and direct it to the Angels of the Churches, which are the Preachers, or Ministers of the Churches ; as you may read in *Rev. 1.* Now Christ begins with the Church of *Ephesus*, *Chap. 2.* and commands John to write to them, and tell them, That He knew, and liked of their Works very well ; yet He bids him tell them, He had something against them. What was that ? That was because they had left their first Love ; and withal, bids them remember from whence they

were fallen, and bids them Repent, and do their first Works (again) or else He would remove their Candlestick out of its place, if they did not Repent. It was a great and heavy Judgment that Christ threatned that Church with, that was, To remove their Candlestick out of His place; that is, out of Himself. Whether that Church did Repent, or turn to do its first Work, or not, that I cannot tell; because the Scriptures are silent in that matter: But now, however, let us see if we can find out what their first Works were; for it seems, by Christ's Word, that must be observed, and kept, or else a Judgment must follow. So it will be good for all Churches to know what this first Love, and what these first Works were, and whether they be right in them, or no. And if we would willingly know what the Love of the first Churches were, and what their first Works were, we must go to the first planting of them, which the Apostles planted: And what Foundation they laid in these Churches, and what Love and Works they laid down, is yet to be observed, and so unto the end of World; because they had their Dimensions from Christ; for Christ is the same to day, as He was yesterday, and so for ever. So what the Apostles left upon Record as a Command, is left for future Ages to walk by: We may find by Christ's own Words, in that last Chapter of the *Revelation*, we are not to add to it, neither are we to take from it, lest the Plagues follow, which be threatned. For the Apostles have taken their Dimensions from Christ Himself, according as *Moses* had taken his Pattern from God Himself in the Mount, when he was about to make the Tabernacle. Now we are to be Followers of the Apostles, as they were of Christ; look *1 Cor. 11. ver. 1.* But in the *10th. Chapter, ver. 33.* saith he, *Even as I please all Men in all things, not seeking mine own profit, but the profit of many, that they may be saved.* In the next Chapter, *ver. 1.* He leaveth to his Church upon Command, and bids them, *Be ye Followers of me, (saith he) even as I also am of Christ.* But I am afraid now there are too many which seek more after their own Profit, than after the Profit of others; and farther, I am afraid there are too many, who take their Order rather from Men, how they should Preach, and how they should Pray, than from the Apostles.

But now let us come to see what was the Love, and what was the Works of the first Churches; for that, we must look into the *Acts of the Apostles*, and in the *4th. Chapter*, we may see a Relation there made, how the Apostles did do at their first beginning to Preach, and doing of Miracles, and what Persecutions did rise about it: For when Churches first began to be planted, then Persecution first began to come forth; (but perhaps more to that by and by) but it seems, there was a Multitude which did believe; and in the *32d. verse*, there's a Relation began to be made, how it was amongst these Believers; (which certainly then was a Church) for there it is said, *The Multitude of them that believed, were of one Heart, and of one Soul.* But now it is not so with Believers; for every Church calls themselves Believers, and yet are not all (I mean all Religions) of one Heart, and one Soul, or Mind; therefore they cannot all be true Believers. And farther it is said, *Neither said any of them, that ought of the things which he possessed, was his own; but I am afraid it is so now but with few Churches.* But it is farther said, *But they had all things common:* But now it may be feared, there are too few Churches, and too few in a Church, but what will say, the things they possess, are their own, and will keep them from being over common. And farther it is said in the *34th. verse*, and so down to the end of the Chapter, *Neither was there any amongst them that lacked; for as many as were possessors of Lands, or Houses, sold them, and brought the Price of the things that were sold, and laid them down at the Apostles Feet, and Distribution was made unto every Man according as he had need.* It seems it was the practice of these first Churches, to see to the Poor that they did not lack any thing that was needful.

Now here may be a Query rais'd with some, who may say, Did these Believers sell these Goods by the Command of the Apostles, or not? My Answer to that, is, I believe *not*, because I do not find such a Command amongst all their Writings; but they did it in meer Love to Christ, and to His poor Members. Observe what Christ said to the rich young Man, when He asked him, What good thing he should do to have Eternal Life; Christ bids him *keep the Commandments*; he answered, *All these things have I done, What lack I yet?* Christ answered, *If thou wilt be perfect, go sell that thou hast, and give to the Poor, &c.* Note, there is no Perfection without being in Covenant: And Christ saith, *Tho' that give to the Poor, do for Him:* And He saith also, *If thou wilt be perfect, give to the Poor.* Which Word implieth, that there is no perfect Perfection to any who hath this

World's Good, and giveth not to the Poor that hath need: For if you love Me, keep my Commandments, saith Christ. For the Apostles had been telling and preaching to them, what they were by Nature, and how they were the Children of Wrath, and how they could not be saved by any other Name under Heaven, but by the Name of JESUS: And farther, perhaps, had been telling them, how God in former days had made a Covenant with his People *Israel*: And now Christ was come according to the Word of the Prophets, for to make a new Covenant with the Gentiles, as with the Jews, who would accept of Sinners, tho' their Sins were as red as Scarlet, if they would but come to Him by true Repentance; and that if any would joyn with Him in His new Covenant, He would in no wise cast them out: And telling what great things Christ had done for them, and likewise for all the World. Hereupon, as many as will joyn with Christ in His new Covenant, receive the Benefit thereof; and the other that will not joyn with Him, as aforesaid, receive it not; because they ask, and seek amiss, and will not do the Will of the Father which is in Heaven: And what great things Christ suffered here in the Days of his Flesh; and what a miserable Death He died upon the Cross, for to bring the World (or as many of the World as will come to joyn with Him in his new Covenant) to everlasting Glory: And how this He did in His meer Love for the poor and sinful Sons and Daughters of Adam: And how He required nothing at their Hands, but to love Him, and to believe in Him, and obey Him in keeping His Commandments: And surely it is as little as possible can be required of us, seeing He first loved us, as the Apostle John saith, in his 1st. Epistle, and 4th. Chapter, and verse 19. There he saith, *We love Him, because He first loved us.* Therefore I find it was meer Love that caused these Believers to sell what they sold; and to give to the Poor so plentifully: For it is said in *Acts* 4. ver. 33. *That great Grace was upon them all.* What doth the Word Grace signifie? Doth it not signifie Love: As much as if it had been said, That great Love fell, or was upon them all. Therefore I do believe it was their Faith which they had in Christ, by their believing the Apostles Words. For without doubt, the Apostles had been telling them what Christ formerly had said; how, That if any Man should part with any thing here for his Sake, and the Gospels, they should receive a Hundred fold now in this time, (or here) and in the World to come, Eternal Life; as you may see in *Mat.* 19. ver. 29. *Mark* 10. ver. 29, 30. *Luke* 18. ver. 29, 30. So this great Love to Christ, and to His poor Members, brought this great Faith as they had in Christ, being mixed with that great Love which caused them to do such great and good Works to the Poor, which Christ so much commendeth.

But here may a Query rise in some, and say, How shall we come to have so great a Love to Christ, as it seems these Believers had, seeing Christ is now ascended and out of our Sights? Or can we love him, whom we never saw? For here Love cometh by Sight, and not by Hear-say; for what Man is he that can love by Hear-say? Indeed, this is a material Question; for the Apostle John saith the same, and saith, *How can he love God, whom he never saw?* But now the Apostle told them (if you mind it) how it may be done, as you may see *1 John* 3. 22, 23. there he is a speaking of CHRIST's Commandments, and what we shall gain by keeping them, for there he saith, *And whatsoever we ask, we receive of him; because, we keep his Commandments, and do these Things that are pleasing in his Sight:* And, in the next Verse, he tells them what his Commandments are; *This is his Commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.* Now thus we see that CHRIST gave this Commandment to his Apostles, and so they likewise to the Churches, that they should love one another: Read the next Chapter through, and there you shall find the Apostle speaketh much concerning loving the Brethren; in the 4th Chapter verse 7 he saith, *Beloved, let us love one another, for Love is of God; and every one that loveth, is born of God, and knoweth God; and, in the next verse, he saith, He that loveth not, knoweth not God; for God is Love:* And again, in the 20th Verse, he telleth his Church how they shall love God, tho' they never see him; for there he saith, *If any Man say, I love God, and hateth his Brother, he is a Liar; and, in the next place, he giveth a Reason for it, and that is, For he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen; and in the next Verse, there he saith, And this Commandment have we from him, that he who loveth God, loveth his Brother also:* Here he tells his Church, that loving their poor Brethren, they love Christ, in the 15th Verse of the 3d Chapter he saith, *that Whosoever hateth his Brother is a Murtherer, and*

(saith He) that no Murderer hath eternal Life abiding in him; and again, in the 17th Verse, *But who hath this World's Good, and seeth his Brother hath need, and shutteth up his Bowels of Compassion from him, How dwelleth the Love of God in him?* This implies that there can be no Compassion thought, that can prove he loveth God that hateth (or loveth not) his Brother. Thus we see it is a very dangerous State to live out of love of Christ, and the Brethren: For to live in Love with our Brethren, is the Mark that the Apostles knew by that they were passed from Death unto Life; for saith the Apostle John, in his first Epistle, Chap. 3. ver. 14. *We know that we are passed from Death unto Life, because (saith he) we love our Brethren;* farther, he saith, *He that loveth not his Brother abideth in Death;* so likewise, in the 10th and 11th Verses, you may hear what he saith there. Now suppose a Man was to ask any sober minded and well living Man, as they may count or esteem themselves, in any Religion that I am acquainted withal, (suppose it was a Church of England Man) Whether he was gotten to that State, to know whether he was passed from Death to Life or not? I am fit to think his Answer wou'd be, *Yes, truly, I hope I am;* but what Grounds or Reasons he hath to shew for it are (I am apt to think) these, *Because (saith he) I live soberly and peaceably amongst my Neighbours, and deal justly and truly with all Men, I keep my Church duly fore Noon and after Noon, I pay my Tithes of what I possess freely, I receive the Sacrament duly according as it is administered, therefore I do not doubt my Salvation in the least:* Now this a Man may do, let his Religion be what it will, because all this is done outwardly; this is my Thought: Nay, I cannot find by the new Testament-Scriptures, but that there are many Men, in all Religions, that (to outward Appearance) may seem to live an out-side Life as well as Christ or his Apostles required: I do not find that Christ, or his Apostles, enjoined any Man to any better out-side Living than the Laws of the Land do, if they were rightly observ'd and kept; for the Laws of the Land suppress all outward Sins and Wickedness, and so do the Apostles: But it seems this was not the Apostles Rules that they walked by, I mean an out-side Living; for no doubt but the Apostles lived as good an out-side Life as any doth now, let their Religion be what it will; yet it seems they did not take their Rules from their out-side Living, but from the in-side, and found that they had inward Love for their poor Brethren; which made them to say, they were passed from Death to Life because they loved their poor Brethren. We may see the Apostles laid not so much Stress or Weight upon an out-side Living, as upon inward Love to CHRIST and his poor Members.

Now let's turn to Rev. 2. again, and see what that CHURCH of Ephesus had been doing outwardly; Christ tells them, and saith, *I know thy Works, and thy Labour, and thy Patience, and how thou canst not bear them that are Evil;* now this is all very well, and Christ likes well on it; nay, farther he saith, *And thou hast tryed them which say they are Apostles, and are not, and hast found them Liars; and hast borne, and hast Patience, and for my Name sake hast laboured, and hast not fainted;* in Verse 26, he saith farther, *But this thou hast, (saith He) that thou hatest the Deeds of the Nicolaitans, which I also hate:* Now who would not but have thought all these acceptable things, that they had been doing of, might have been much to their Advantage, so as to have been wholly accepted of him; but alack! we see it turned to no account, as to their Advantage, and all was, because they had left that one thing, that was Love to Christ and his poor Members. And as for the young Man in the Gospel, ye know he had done a great many outward Things to Christ's liking, for it is said Christ looked upon him and loved him; yet he was never the better for what he had been doing, because he still lacked one Thing: And was not that one Thing, that he lacked, the very same Thing that Christ threatned to send that Judgment upon that Church for, because they had left their first Love, and first Works? Their first Love, was Love to Christ, and doing for the Poor. The one thing that the young Man wanted, was Love to the Poor; it seems it was that, because he could not part with any thing to the Poor, and so went away sorrowful; for if he had but Love to Christ, he would have observed his Command; and it is plain he had no Love to Christ, in that he did not obey him; nor to the Poor, because Christ said he lacked it; yet the young Man could not believe, for all Christ promised him Salvation, if he could but part with any thing to the Poor: The Word is, *Sell all and give to the Poor;* it is not, *Give All to the Poor;* but, *Give to the Poor,* as they have need, and in what they have need on.

This

This was the State of the Church of *Ephesus*, for they, it seems, had lost their first Love, which was Love to Christ and his poor Members; and likewise, they had left their first Works, which was, Relieving the Poor. Christ in his Day, told his Disciples how it would happen in the Days, in *Mat. 24.* ver. 11, 12, 13. For there he tells them, *Many false Prophets shall arise and deceive many: And because Iniquities shall abound, the Love of many shall wax cold. So it was with the Church, for their Love was waxed cold, and their good Works were partly left: But these shall be saved, But he that shall endure to the End, the same shall be saved.*

Now let us see if we can find such a Church amongst the Seven, that shall endure to the End. Look into *Rev. 3.* beginning at the 7th. verse, there we read of a Church in *Philadelphia*, which of any of the Seven was to endure to the End, then surely that was; because Christ gave to them a gracious Promise; as you may see in ver. 10. there Christ told them, *Because (saith he) thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth.* Now it seems, there was a Temptation that was to come upon all the World, but here Christ promised to keep that Church from it: Therefore, surely that's the Church that shall endure to the End. And now, my Friends, it will be very suitable for every individual Man, and every Church to look into themselves, and to see whether they be clear of that Temptation that hath happened over all the World: For if you do not, yet Christ will for you. See here amongst these Seven Churches, those that did not look to themselves as they should have done; yet you see, Christ did look well to them, and what their Failings were, He sent them word by his Servant *John*. But now, if you mind it, he did not let his Servant *John* to look amongst these Churches for him, to find out their Failing, and so to go and tell them on it: But Christ goes and looks amongst them himself, and bids *John* write them in a Book, and send it to them, that they may believe in Christ, and repent, and so turn to their first Works again, all should be well; if not, they must expect a Judgment to follow. Now it will be well for us to look, and see if we can find out what the Temptation is, that have happened over all the World. I have been speaking, and shewing already of the first Churches, and what their first Works were, which I find to be Love to Christ, and Love to His poor Members; by reason they so much Relieved the Poor. Now this is all that I can find that Christ requests of us, that we should do, as in our parts, in order as to joyn with Him in His new Covenant; that is, To love Him above all things, and to believe wholly in Him for our Salvations, and to believe all whatsoever He hath said, and to obey Him in keeping His Commandments: And this is what Christ sent his Ministers for to preach along with the Gospel, for that was the Apostles business to preach up the new Covenant, and to bring People to joyn with Christ in it; as you may see in *2 Cor. 3.* ver. 6. there the Apostles saith, *He hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life.* Thus we hear, the Apostles preached the new Covenant; which, as I have said, doth wholly hang, as in our parts, upon Faith, Love, and Obedience. Now Satan always was ready to hinder Christ's Kingdom, as much as in him lay; whence as soon almost as Christ sent His Ministers to preach the Gospel, and the new Covenant, Satan was ready to send forth his Ministers, as his Instruments, to spoil, or hinder, if possible, what the Apostles had set up, according as Christ had foretold them, That many false Prophets should arise, and deceive many, and that the Love of many should wax cold; as you may see in the aforesaid place, *Mat. 11*, Now as Christ's Ministers preached up Love to Christ, and good Works to be done to the Poor; so Satan's Ministers encouraged them in neither of 'em both; so by a little and a little, he brings them off from both, and sets up something of his own in their rooms: For unto this very Day, false Ministers, which are not of Christ's own Election, or Choosing, tells People, That the forsaking of outward Sins, is that which is called in Scriptures, good Works. But for my part, I do not find where Christ calls it so, but He calls that good Works, where there hath been something done for Him; as you may see in *Mat. 26.* beginning at ver. 7. there he saith, *There came unto Him a Woman, having an alabastrer Box of very precious Oyntment, and poured it on his Head as He sat at Meat.* It seems it were very very costly, for I have read it in some Margins, that it was worth Ten Pounds of our English Coin; yet for all that, she thought nothing too dear for Christ, her Love was so great to Him; yet if you read on, you shall find that there was some present that murmured at it, and called it a wast; and said, *Why was this wast made, or to what purpose is wast made, for this Oyntment might have been sold for*

and given to the Poor: When Jesus understood it, He said unto them, *Why trouble ye the Woman for she hath wrought a good Work upon me; for the Poor ye have with you always, but Me ye have not always.* For that is as much as to say, ye may do good to the Poor at any time. Now we may see, that Christ counted this that this Woman had done to him, a good Work, and so He calls it: Now this is what the Apostles preached in their Day, and told People what good Works were; for if you'll look into ver. 13. there He tells his Apostles, *Verily, saith He, I say unto you, wheresoever this Gospel shall be preached in the whole World, there shall be also this that this Woman hath done, to be told for a Memorial of her;* as you may see, *Mark 14.* beginning at ver. 3. and in *Luke 7.* beginning at v. 36. and in *John 12.* beginning at v. 3. and so on; you hear that Christ gave it in Charge to his Apostles, That wheresoever they preached the Gospel, that they should tell of this good Work that the Woman had done unto Him; therefore we may be sure, the Apostles told of this good Work at the first planting their Churches.

But some may argue, and say, At this time when they planted their first Churches, that Christ was out of their reach, and then, What could they do for him? There's no doubt, but the Apostles had been telling how these might do for Him, although He was ascended, and was at the right Hand of his Father; and that was, by doing for the Poor; for what they did for the Poor, Christ counted as done to Himself, let it be either good or ill: For, in *Mat. 25.* there you may see at large what Christ saith to them that stood at his right Hand; for He said, What they had done for the Poor, He counted it as done to Himself: At the 35th. verse, and so on, there He saith, *For I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a stranger, and ye took me in, &c.* At the 37th. there they at the right Hand, answered Him, and said, *Lord, when saw we thee an hungred, and fed thee; or thirsty, and gave thee Drink, &c.* At the 40th. Verse, the King shall Answer, and say unto them, *Verily I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.* There you may see, Christ esteems what is done to the Poor, as done to Himself. And likewise them on His left Hand, because they had done nothing for the Poor, He saith, they had done nothing for Him, and therefore He would do nothing for them. Thus we may see, that doing for the Poor, is doing for Christ; and what is done for Christ, is that which He calls good Works.

This was that which the first Churches had been doing, by Relieving the Poor in meer Love to Christ, and to his poor Members. This is that the Church of *Ephesus* was fallen from: For Satan by his Temptation, and by the help of his Ministers, had drawn this Church from the Love that they had formerly for Christ, and from the good Works which they had formerly done for the Poor. Was not this the Temptation of Satan, think you, that drew the first Churches from their first Love? Yes surely; and instead of a right Love to the Poor, Satan hath placed a *Fear* into the Minds and Hearts of most People, and I fear, in most People of all Churches, except that Church which Christ promised to keep from that Temptation which was to come over all the World. If Ministers in all Churches, and every Man in a Church, would but look well into their Churches, and well into themselves, I am afraid that they might very easily find, that this *Temptation* hath happened over all the World, and this *Fear* is in the Hearts and Minds of most Men, how, That by giving to the Poor, they might soon make themselves poor. Now, hath not Satan stoln away their Love and Faith, and in the room of that, put in that *Fear*, They should be poor themselves? Now, this *Fear* of being poor themselves, the first Churches had not; for instead of that *Fear*, they the first Churches had such strength of Love, and Faith, as made them believe Christ would perform all whatsoever He had promised; for Christ made very gracious Promises for all that should part with any thing for His sake, and the Gospels. Now, if we mind it, Christ hath promised to make good to all these that should part with any thing here, upon either of these two Causes; To part with any thing for His Sake; that is, To part with it in His Name to the Poor: For that which is rightly given to the Poor, must be given in pure Love to Christ, and great Love and Pity to the Poor, as Members of Him: And then that is given right, and Christ hath promised to make it up again. Now that which any Man parteth with for the Sake of the Gospel, is, when he parteth with any Goods in Persecution times: For that which any Man parteth with meerly for the Sake of the Gospel, Christ hath promised to make it good to them again; as you may see, *Mark 10.* ver. 29, 30. But the old Enemy of all Mankind, hath placed a *Fear* in the stead of this Faith:

For now these which have wherewithal to give, yet are so possessed with a Fear, and dare not give with any thing hardly; or if they do, it must be a very little, for fear it should do them harm, and so waite something that they have. But now all this while, where is their Faith? Now such can believe many things that Christ hath said, but alas! they cannot believe all. Thus in my mind, and as far as I can find by the Scripture, they had, as good have believed none at all. I do find, and do verily believe, that there will be many that shall stand at the left Hand, when Christ shall make that great Separation at the last Day; that could believe a great many things that Christ had said, and done; but yet, for all that, they could not believe all. Methinks also, I dare be positive, that there never shall be one true Believer, that did believe all that Christ hath said and done, stand at the left Hand, when Christ shall come to make His Choice at that great Day. Now, do you not think that this Fear hath seized upon the greater part of the World? Was it not a Temptation of the Enemy? Now let me ask a Question, Did you ever hear, or read of any rich Man that ever made himself poor, by giving out of meer Love to the Poor, and in naked Faith, toward Christ, and for His Sake purely? For my part, I never did hear of any. Seeing, now People are so very afraid of that thing, that so seldom, or never came to pass, Must it not needs be a Temptation of the Enemy, which hath put that Fear into their Minds? For, upon necessity, their Love must be gone; because St. John, in his first Epistle, 4th. Chapter, and 18th. Verse, saith, *There is no Fear in Love, but perfect Love casteth out Fear; because, Fear hath Torment: He that feareth, is not made perfect in Love.* Here the Apostle is speaking, That our Perfection cometh by Love; because, Fear (he saith) hath Torment.

Now the Enemy had struck this Fear into the Hearts and Souls of Some in the Apostles Days, as we may see by this Church of Ephesus, and likewise by the Example of Annanias and Sapphira his Wife; for you may find that Satan had been tempting of them: Though they sold their Possessions as the Rest did, yet, notwithstanding that, they did not as the Rest did; for the Rest carried the whole Price and laid it down at the Apostles Feet, and so left it to the Discretion of the Apostles; but now these two dare not do so, but would leave a Part behind, for fear they should want themselves; you may read the whole Matter of it, in Acts 5. ver. 1, 2, &c. Thus we may see how the Enemy stole away the Hearts and Minds of the People, at the first, from the Love of Christ and the Poor, and pitched it upon the World; and so I fear it doth continue untill this Day, with too many. Now I would have all People, of whatsoever Religion they be, to consider, whether they think this was not a subtil Temptation of Satan or no, to draw the Love of the People from CHRIST, and place it upon the World, out of meer Policy, to hinder People from keeping Christ's Commandments; for the Apostle John, in his first Epistle, 2d Chap. ver. 15, commands his Church not to love the World; for, saith he, *Love not the World, neither the Things that are in the World;* Again, *If any Man (saith he) love the World, the Love of the Father is not in him.* This was indeed the great Policy of the Enemy, to draw Peoples Love from CHRIST, and from the Brethren, and to set them upon the Things of this World, on purpose because they should break Christ's Commandments and the Apostles; he knowing that if he could get them to break Christ's Commandments, then they could not joyn with Christ in his new Covenant; and then let them live as holy a Life outwardly as they would, and be of what Religion or Profession they would, he knew it would be all one; for Christ saith in St. John 14. v. 21. *He that hath my Commandments and keeps them, he it is that loveth me; and he that loveth Me shall be loved of my Father, and I will love him and manifest myself to him;* read the 23d & 24th Verses. Likewise in the 15th Chapter, and 10, 12, 14, & 17, Verses. And likewise in the 1 John 3. ver. 22, 23, 24, and there you shall hear, without loving of Christ and the poor Brethren, you cannot keep Christ's Commandments; and he that doth not keep Christ's Commandments, shall have no share in him.

There is another Temptation which the Enemy hath catched the World in, or shall we count them both as one, for (the most part) these that are under the one Temptation, are under the other also: Soon after that he the Enemy hath spoyled their Faith, and gotten their Love from Christ, he deceived them in another Cause; after he had spoyled their Faith in that one Point, that they could not believe Christ, in what he had Promised, that there Gifts should be made up to them again; then he

did not care what, or how much they believed him in any thing else; as, in what he hath suffered, and what he hath done for them; and so he strait possessed them that they should have Benefit by it, and perceived the greater Part of the World: But I pray mind what the Apostle Paul saith, 1 Cor. 13. Read the Chapter through, and you shall find what he saith concerning *Charity*, and you know the Word *Charity* and *Love* signify all one; he begins his Chapter thus, *Though I speak with Tongues of Men and Angels, and have not Charity, I am become as a sounding Brass, or tinkling Cymbal; and though I have the Gift of Prophecy, and understand all Misteries, and all Knowledge, and though I have all Faith, so that I could remove Mountains, and have no Charity, I am Nothing*: Thus you may hear, although a Man have all Faith, let it be of what Sort or Kind soever, yet if he have not Love to Christ and his poor Members, it all avails him nothing as to his Salvation; for, saith he, (if he had all the Gifts aforesaid, and had not Charity) *I am Nothing*; (i. e.) I am nothing to Salvation. For altho' Satan have gained thus far into the Minds of People, as to take away the Love from CHRIST, as he is to be beloved in the Poor; yet, no doubt but they are willing to be doing something for Christ, by reason He hath done so much for them. Now Satan tells them a Way, how they may be doing for Christ, although he is ascended, and is at the right Hand of his Father; and that is to worship him with an outward Worship, and can shew them much Scripture for it, as they may think; for in the first Church of God, (which was the Jewish) when they worshiped God, they worshiped altogether outwardly; for, in the first Covenant, they were to worship outwardly; but it is not so in this second Covenant which Christ came to make, for that is made altogether inwardly; and it is not made in Fear, but in Love.

As the old Covenant had an outward Worship, so this new Covenant hath altogether an inward Worship; as you may hear what CHRIST told the Woman of Samaria, which you may see, in John 4, beginning at the 20th Verse, and so on; now there you may see, before that 20th Verse, that CHRIST and the Woman had been discoursing, and at the same time Christ told her strange Things, which she thought none in the World should have known, but only she and her Husband, as she called him; insomuch, that she perceived, or thought he was a Prophet, and so (in the 19th verse) she tells him, Sir, (saith she) *I perceive that Thou art a Prophet*; and now, in the 20th Verse, she begins to talk of their Worship, *Our Fathers, saith she, (she was a Samaritan, and she knew that Christ was a Jew) worshipped in this Mountain, ye say (she means the Jews) that in Jerusalem is the Place where Men ought to worship*; now in the 21st Verse, Christ answered her, and said unto her, *Woman, believe me, (here he bids her believe him, for he would tell her nothing but the Truth) the Hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father*: Now here he tells her, that the Hour was coming, when that Jerusalem-Worship was to be left, or to have an end; that was, the Worship of the old Law: And, in the 23d Verse, He tells her what Worship was to be required in the Room; but more to that By and by.

Now, first, let us observe how the old Commandments or Laws were given to the Jewish Church, you'll find it was by Writing, and they were commanded to observe the Law that God gave to Moses in Writing; and Moses, and the Elders, or able Men, instructed them in the Law, Exod. 18. ver. 20, 21, 22, 23. & Chap. 24. v. 12. Levit. 10. 11. Deut. 4. ver. 13, 14. It appeareth, they were to observe the Priest in what was commanded, Deut 24. 8. As for this Law, they were to know it by outward-Learning, which at that Time, in the first Jewish Church, in the Time of that Law was good, as in order to their Salvation. But as for now, in this last Covenant, and in our Gospel-Day, CHRIST doth not teach his second Covenant by outward Learning, but inwardly by his Spirit: Therefore, this great Learning is of no Account at all, in order to our Salvation; because Christ hath not commanded us to perform his new Covenant by outward Learning, but by the Spirit; and learned Men are as much mistaken as the unlearned, as it appears from John, in Rev. 5. ver. 1, 2, 3, 4, 5, which see; there he is a speaking of a Book that was sealed with seven Seals, and there was No Man in Heaven nor in Earth, neither under the Earth, was able to open the Book, but the Lion of the Tribe of Juda, the Root of David, hath prevailed to open the Book. Observe, there was no Man in Heaven, nor in Earth, that could open this Book: Then certainly Learning is no Help; but the Lion of Juda, the Root and Key of David, the Spirit of Christ, the Holy Ghost, that shuts and no Man opens, that opens and no Man shutteth; that is, shuts up the Way by the old Law, so as none

have Salvation by that; because he hath made it to vanish by the establishing his new Covenant; which new Covenant is wrought inwardly by the Spirit. I speak this, because I find Learning is no Help, with the Scriptures; and knowing some People are under that Delusion, which induceth them to believe (by their consenting to it) that Learning, and learned Men, are Helps to Salvation. But, see what the Prophet *Jeremiah* saith, concerning the new Covenant, in his 31st Chapter, beginning at the 31st Verse; and likewise in *Heb.* 8. 10, 11. and also, in Chap. 10. 16. you may see the Prophet is speaking of the new Covenant, and he declareth to the People *Israel*, what God would do in the Days that were coming: For, saith he, *Behold the Days cometh (saith the Lord) that I will make a new Covenant with the House of Israel and Judah;* and in ver. 33. he saith, the Lord saith, *I will put my Laws in their inward Parts, and write it in their Hearts.* So saith *Paul* also, who said, They had the Holy Ghost (the Christians under this Covenant) for a Witness; and cited the very same Scriptures of the Prophets. So, nothing can be plainer than this, That outward Learning, cannot bring them into this inward Covenant. For a further Confirmation hereof, that this last Covenant which is made to the Jews and Gentiles, is altogether within by the Spirit; as you may see, *Gal.* 3. ver. 1, 2, 3. There he saith, *O foolish Galatians, who hath bewitched you (that is, Who hath sent the Devil into you?) that you could not obey the Truth? This only would I learn of you, Receive ye the Spirit by the works of the Law, or by the hearing of Faith? Are ye so foolish? having begun in the Spirit, to imagin that ye are now to be made perfect by the Flesh?* Here the Apostle calls them *foolish*, because they turned from the Spirit; which was, to make them perfect in the new Covenant to the old Law, which consisted in Ceremonies that made nothing perfect; as is evident in *Heb.* 9. 14. There the Apostle asketh a Question, and saith, *How much more shall the Blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your Conscience from dead Works, to serve the living God?* Chap 10. ver. 2. He saith, *Because the Worshipper once purged, should have no more Conscience of Sins.* In the place before cited, he saith, *How much more shall the Blood of Christ purge your Consciences from dead Works?* Which implies, they should not make a Conscience of dead Works. Consider likewise, *2 Cor.* 3. ver. 1. to the end; the 6th is the Verse I shall particularly observe. He saith there, *They were made able Ministers of the New Testament; (or Will) not of the Letter, but of the Spirit; for the Letter killeth.* Observe, the literal Observation of the old Law, is *Death*; because none can be saved by that. Whence appeareth, that this new Covenant is not at all like the old, there being no *dead Works* to be performed in this. In it, all is to be done by the Spirit, and not by the Letter; I mean, not by the old Law, nor by strength of outward Learning, but by the Spirit. This new Law, or Covenant, is *inwardly* to be learned by the Spirit. But Learning, or Speaking in divers Tongues, can reach no farther than the outward; yet, herein I would not be understood so, as tho' I thought Learning was an Hindrance to Salvation.

Now I shall speak something farther of what Christ said to the Samaritan Woman, *John* 4. of which I was speaking before; and that was, what Christ said should be required in the room of that outward ceremonial Worship; and that is, the new Covenant-worship which He came to make; and of which, he saith, it is to be inward. See then now if you can believe Him; you know, He bids the Woman believe him; and, is it not as much our Duty to believe Him, as it was hers? He saith, *But the hour cometh, and now is* (that was, because he the Christ was come to make a new Covenant with the House of *Juda*, and with the Jews; nay, let me tell you, and with all the World that is willing to joyn with Him) *when the true Worshipers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him.* Hence we may see, that the new Covenant-worship is to be *inwardly*; and in the next Verse, he giveth a Reason for it; for, he saith, *God is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth.* We hear now what Christ saith concerning the new Covenant-worship, how, it must be inwardly done, and that, else there is no Worship that could be accepted; for He told the Woman, That the Hour was come, when the true Worshiper must worship God inwardly; and that the *Jerusalem*-worship was to be laid down. Yet, because there was an outward Worship in the time of the Law, some People know no other, but that there must be still an outward Worship, and a ceremonial Service now in this Gospel-time, even as then. This is that which the Enemy of all Mankind hath brought the World unto; that is, an outward formal Worship, and laying a Stress upon that, in order to their Salvation: Therefore, let all Men, and in all Religions, search, and look into the New Testament-Scriptures, and see if they can find where Christ, or his Apostles have given it upon Command, that Christ should be worshipped *thine* outwardly, or where the Apostles did worship Him outwardly, after his Ascension, in a formal Service.

But some may argue, and say, What Harm is there in an outward Worship, if we do it with a good Devotion and Zeal? In particular, as to the Church of *England*, What Harm is in their outward Worship, seeing the Common Prayer is all good, and taken out of holy Scriptures of Truth? I pray, what harm

harm can there be in that? My Answer is, That I have nothing against that, but that the most of it is taken out of the Scripture, and the Scriptures are very good in their places. But now let us see, and inquire after the matter, Whether all things that are seemingly good, ought to be made use of at all times. And let us be set down by Christ himself, and take our Example by him. I do find it then upon Record, that when Christ went out at first to shew Himself to the World, and to preach the Gospel, and to manifest the Work of his Godhead, He went into the Wilderness, and there was tempted of the Devil; and it is said, *He was there forty Days*; and at the forty Days end, it is said, *He was an hungred*; and then the Devil thinking he had found a fit Opportunity to give a Temptation to Christ, said unto Christ, *If thou be the Son of God, command that these Stones be made Bread*. This at that time, as a *meer Man* might have thought, had been good upon two Reasons; The first is, Because he, at that time, was an *hungry*, and the Bread had been good to have satisfied his Hunger, being in that place: For in the Wilderness, I fear, Bread was scarce. What Man would a thought but this might abeen good at that time, and in that place? The second Reason is, Had Christ made Bread of these Stones, it would a been a great *Miracle*; as great a Miracle, as when He made Water Wine; and as one might have thought, more proper also in its place: For its said, after Men had *well drank*, then the Wine was brought; as you may see in *John 2. ver. 10*. But, I find it is said in *Mat. 4. ver. 2*. That at that time, Christ was an *hungred*, therefore Bread would have done Him good, as to satisfy his Hunger; and yet, for all that, Christ refused to do it. What was the Reason of that? It was, because the Devil would have set Him about it, therefore He would not do it; as you may see by the Answer Christ gave him; for, Christ said to him, and used this Scripture, *Deut. 8. ver. 3. It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*. Observe, *All things were made by the Word of his Power; and without it, was not any thing made, that was made*. Again, by this Chapter we may find, the Devil required a Sign of Him, to tempt Him, and brought Scripture to prove that it was safe for Him; for he saith it is written (the Scripture he brings, is, *Psal. 91. 11*) *He will give his Angels charge concerning thee, &c.* See the Verse; and he did (as appeareth by this) strive how to deceive Christ, and prove his Temptation good by that Scripture; and would by that (as it appeareth to me) have induced Christ to have believed, He could in no wise miscarry, if He had obeyed him; But that Bait would not take with Christ, but go the Devil must behind Christ, and Christ gave him Scripture for it too; as I shall make appear by and by. Now, to this very Day, doth he instrumentally strive to do the same, and teaches by his Instruments: For, if a Man pretends but to be led by the Spirit, then his Instruments call for an outward *Miracle*. But observe, whatsoever the Devil desired, or required of him, either by himself, or by Instruments, Christ frustrated him, and also them, *i. e.* his Instruments. Thus therefore, when he required Christ to cast himself down, and would have insinuated, *That it was written, He (the Father) would give his Angels Charge concerning Him; and in their Hands they should bear Him up, lest He at any time should dash his Foot against a Stone*. He takes the Scripture, and fits as much to his purpose as he could; yet Christ gave him no Answer, but what he did not like on; For, Christ's Answer was with a Command, and obey he must, (as it appeareth he did) and could not help it; nor, were he able to answer Christ in that Scripture He brought: For, when Christ said, *It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve*; it is said, the Devil leaveth Him: And well he might, since he knew not how to answer Him; for, he was got to *Amen-corner*: So the Devil was forced to obey Christ's Command; and so must all the Devil's Adherents, at the last Day, or Time. He could stand no longer, when Christ bid him go.

Now, here we may find, that if a Man is willing to live that Life Everlasting, he must observe to keep Christ's Commandments, and to follow his Example; for we read how *Eve* was served by breaking God's Command, and by entering into the Devil's Temptation; she did not observe every Word that came out of the Mouth of GOD, and therefore she died: For she had left her Obedience to GOD, and had turned her Obedience, and Service to the Devil, and so, at that time, she became the Devil's Servant. For the Apostle *Paul* very well observes it, in *Rom. 6. ver. 16*. there, he saith, *Know you not, that whom ye yeild your selves Servants to obey, his Servants ye are, to whom ye obey; whether, of Sin unto Death, or of Obedience unto Righteousness*. Now I find there are but two in this World for us to obey, concerning our Salvation, or our Damnation: The one is called the *King of Kings*; and the other is called, the *Prince of this World*. So it seems, one of these two we all must obey. If we obey the Prince of this World, who is the Devil, it seems, that is Sin; and that Sin is unto eternal Death, except we repent; that is, turn to the King of Kings. But if we will obey that Lord of Life, and King of Kings, then it seemeth our Obedience will be unto Righteousness; and that will be everlasting Life. Now, I cannot find, neither can I perceive it of my self, how we can live out of the Obedience to one of these two. For, the Apostle *Paul* writes to the Churches of the Ephesians, and

telleth them this, in *Ephes. 2. ver. 2, 3.* *Where (saith he) in times past ye walked according to the Course of this World, to the Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience, among whom also we all (now here he brings himself in as well as his Church) had our Conversation in times past, in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind, and were by Nature the Children of Wrath, even as others.* Here we may find by this, that there are properly but two States in the World; that is, the *Children of Wrath*, and the *Children of Grace*: Now, if we will follow the Temptations, and obey his Commands; that is, of the *Prince of the Power of the Air*, which is our great Enemy, then we become his Servants: Let us be about what we will, and let it seem to us, and in our Eyes, never so good; for, let it seem to us never so right and good, yet if he sets us about it, in the mean time we are his Servants; wherefore he is our Master, if we cannot find that Christ, or his Apostles have commanded the same; for Satan cannot command the same with them; tho' seemingly he may, yet not really: He cannot command as Christ commanded, because Christ's Commandments were commanded and written by Him, as Son of God; nor as his Apostles, because what they commanded, was written by the Holy Ghost. Now, hear what the Apostle saith farther in the 4, 5, & 6 Verses; *But God, who is rich in Mercy, for his great Love wherewith He loved us, even when we were dead in Sin, hath quickned us together with Christ.* And it follows, *By Grace ye are saved*; that is, as much as if he had said, *By Love ye are saved*; whereby He hath raised us up together, and made us sit together in heavenly Places, in Christ Jesus. Here the Apostle was speaking of two States that these had been in, *viz.* what they were in at that time, and what they had been in before. The first, was, the State of *Nature*; and the State which they then were in, was the State of *Grace*. Now these were such as had kept their *first Love*; that was Love to Christ, and to the Poor; They kept their *Faith to Christ*; that was, to believe all whatsoever Christ had said, and had kept their *good Works to the Poor*. In the 8th Verse, he saith, *By Grace ye are saved through Faith, and that not of your selves; it is the Gift of God.* Ver. 9. *Not of Works, lest any Man should boast.* Verse 10. he saith, *For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained that we should walk in them.* Note, here he saith, We are saved by Grace, and not of Works, *lest any Man should boast.* We must not think, that by what we can do of our selves, as the forsaking of Sin, and living a holy Life, will save us, tho' it be our Duty for to do. No, it seems that is not the thing; but it is by Grace we are saved. He saith in the next Verse, *We are created in Christ Jesus unto good Works, which God hath fore-ordained that we should walk in.* Here he tells of *Works*, ver. 9. and then of *good Works*, ver. 10. By this, it seems to me, that they should not be all one. Now, I think those he calls *Works*; which are, when we are doing something for *our selves*; that is, forsaking of Sin, and striving to live a holy Life, and the like. These are good in their places, and may do much good to our selves; for, you must know, the Apostles have set us about this, therefore it is our Duty. But now, it is fit we consider, What good do we to Christ, in doing this for ourselves? Christ calls that a *good Work* which is done to *Him*; and them *good Works*, when we are doing something for *Him* (Christ;) as the Woman I quoted in *Mat. 26.* These good Works which are done to the Poor, are as done to Christ, and there is no Man can enter into the new Covenant without them; for, they must be done in Faith, Love, and Obedience; and that's, what is requir'd of us in the new Covenant. For as much as there can be no new Covenant-man without them; but as for an *outward Worship*, taken for any particular Form of Divine Service, I cannot find that it at all, or in the least belongs to this Covenant; for I cannot find, as I said, where Christ, or his Apostles hath at all, or in the least commanded it.

Here may be asked a Question; as thus, *If we cannot do such holy Duties, as these outward Worships, for fear the Enemy should set us about it; I pray, how should we dare to venture to forsake outward Sins, for fear the Enemy should set us about it?* My Answer is thus, That you may adventure to do, very well and lawfully, because the Apostles have commanded it; for whatsoever we find Christ, or his Apostles have commanded, although the Enemy have seemingly commanded the same thing, yet he hath not really, neither can he. But, suppose the Devil had commanded the very same, yet we may safely do it; because we do it in order to Christ's, or his Apostles Commands, and not to the Devil's; but where we do such a Worship, or any other outward Ceremonies, or any outward Observation, in order, as we think, to our Salvation, and do not find we are set about it by Christ, or his Apostles, we may be sure we are set about it by some body: And then, who do you think sets you about it, if neither Christ, nor his Apostles did?

There are two things used in this outward Worship which I have taken notice of: The first is, That this Worship is always done *first*; for as soon as the Congregation is come together, then they go to that Worship *first*, and so to serve that Master first, whom they serve; and then as soon as that is done, they do go up into Pulpits, or Places, to preach the Gospel, and there to preach in Christ's Name, and in

cry down Sin, and the like; but that Worship must be first, and Preaching must be last. The Second thing that I have taken notice on, is, The Minister must perform that Worship in *white*; when he goes about it, he must put on his white Garment, and perform it all in white; but when that's done, then he may pull his white Garment off, and so go and preach the Gospel all in *black*; which seems very strange to me, that the first must be served in *white*, and the Gospel preached all in *black*; it seems very plain, and clear to me, that upon necessity they must serve *two* Masters; my Reason is, because they serve in *two* Colours; for if they served only *one* Master, then certainly he would be served all in *one* Colour. And here I would willingly ask a Question; that is, Whether Christ's Ministers, in the same time that they are preaching the Gospel, do not represent Christ? Because, I find the Apostle Paul doth say, *We pray you in Christ's stead, be ye reconciled unto God*; as you may see in 2 Cor. 5. ver. 20. The whole Verse runs thus, *Now then we are Embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.* Hence it seems to me, that Christ's Ministers, at the time they are preaching the Gospel, do represent Christ. If so, What should be the Reason that these Ministers worship in *white*, and represent Christ, when they preach the Gospel all in *black*? I do not find that ever the Apostles did so, or commanded it should so be done.

Thus I have been searching what these Temptations are, that should come over all the World; and I find them to be the Temptations of the Enemy, which hath stoln away the Love of the People from Christ, and his poor Members, and set it upon the Things of this World; and so have they lost their Faith in that Point, where Christ saith, He will make up their Gifts to them again. And in the room of that Faith, and Love, He hath put in *Fear, and Shame*; that is, *afraid to be poor*; and then, they think it is a *Shame to be so*; as I have said before. And likewise, because they should be doing of something outward, quite contrary to the new Covenant, he hath set them up a Worship, to worship outwardly, and legally; or upon some other outward Observations, which neither Christ, nor his Apostles have commanded. Now it would be well, if all Churches, and all Ministers of Churches, and likewise every single Person in every Church, did look into their Church, and into themselves, to see if they cannot find something of these Temptations in themselves, or in their Churches; since, if they do not, Christ will: For we see, Christ looked severely himself into these Seven Churches of *Asia*; and He found that they had been doing a great deal that He liked; and that which He liked, was according to what the Apostles had directed. But yet, we find the Enemy had been amongst them, and spoiled the most of them; therefore, it will be Wisdom in all Churches, and likewise in all private People, let their Religions be what it will, to see if they be just according to the Apostles, or not; for there is a time a coming, when Christ will: For I find, the Author to the *Hebrews* is a telling, that Hebrew Church, of a time there was a coming, when Christ would severely look into his Churches. Wherefore, let me tell you, that God hath a great piece of Work to do; for, the Words of that Prophet, there referr'd to, must be fulfilled; that is, concerning the calling in of the Jews. We know that the Prophecies are almost all fulfilled, but this calling in of the Jews; and I do verily think, and believe, that God hath begun that work now at this time, by what I find in the Scriptures. The Apostle is telling that Church of the Hebrews, of a Prophecy that he found in *Haggai*; there he is telling them what it concerns, and doth expostulate something upon it: You may see the Passage, in *Heb* 12. where he is telling them of the two Covenants: The first, was that which God made with *Israel*, at Mount *Sinai*: The second, is that which Christ came to make with the World. He begins at verse 18. *For (saith he) ye are not come unto the Mount, that might be touched, and that burned with fire; nor unto Blackness, and Darknesse, and Tempest, and the sound of a Trumpet, and the voice of Word; which Voice, they that heard, intreated that the Word should not be spoken to them any more, for they could not endure that which was commanded. And if so much as a Beast touch the Mountain, it shall be stoned, or thrust through with a Dart; and so terrible was the Sight, that Moses said, I exceedingly fear, and quake.* Now, this is a Description of the first Covenant which God made with *Israel*, at Mount *Sinai*, which was very fearful, and very dreadful; for it seems, *Moses* himself did exceedingly fear, and quake; then certainly the rest of the People must needs fear; but yet for all that, go they must, for they were forced to it. You may see the whole History of it, in *Exod* 19, and thereabouts. Now this Covenant was done with, when the Apostle wrought this to the *Hebrews*; for he tells them of another Covenant; and that is, that which is called the second Covenant which Christ came to make. But ye may hear, that is clear in another manner; In the 22d Verse, he begins that, *But ye (saith he) are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem; (now that heavenly Jerusalem must be the Church of Christ) to an innumerable Company of Angels; to the general Assembly, and Church of the first Born which are written in Heaven; and to God the Judge of all, and to the Spirits of just Men made perfect; and to Jesus, the Mediator of the new Covenant; and to the Blood of sprinkling, that speaketh better things than that of Abel.* Now, here the Apostle hath been telling these Hebrews of the First Covenant, and likewise of the Second, and

and the Difference that was in them; which was very much; For, the first Covenant was made in *Fear*, for the People, at the Sights which they saw, feared them at a great rate; and yet for all that, they were forced to stand and endure it; for still they dare not, for fear they should be struck down dead immediately. Also, the Covenant was altogether made *outwardly*, and all their whole Service, and Worship, was *outwardly*, and so they were to serve God in *Fear*, and to keep his Commandments in *Fear*: *Moses* bids them serve God in *Fear*; and likewise all the Prophets warns them to *Fear*: But this last Covenant which Christ came to make, is clear another thing; for you hear, the Apostle quite altereth the Case between the first and second; for in the stead of fearful and dreadful Sights and Sounds, he speaketh of pleasant Sights and Sounds; and as that was made altogether in *Fear*, this last is made altogether in *Love*; and as they were to keep God's Commandments in *Fear*, so now we are to keep Christ's Commandments altogether in *Love*; and as *Moses*, and the Prophets admonished People to fear God; so Christ, and his Apostles, and Ministers, admonish the People to love Christ. As the first Covenant was made therefore altogether in *Fear*; so this second Covenant is altogether made in *Love*, as aforesaid. Now I pray mind what the Apostle saith, in *Heb.* 12. ver. 2. where he giveth a Charge to his Church, *See* (saith he) *that ye refuse not him that speaketh*. And he gives them a Reason, *For* (saith he) *if they escaped not, who refused him that speak on Earth*; (that was *Moses*) *much more shall not we escape, if we turn away from Him that speak from Heaven*, (and that is Christ.) As for those in the first Covenant, that did not keep the outward Ordinances, and the Commandments which *Moses* deliver'd to them, according as he commanded, they did not escape God's Judgments; therefore the Apostle saith, *Much more we shall not escape, if we turn away from Christ's Commandments, and do not observe and follow them*. Ver. 26. 27. The Apostle is a speaking of that Prophecy which he found in the Prophet *Haggai* 2. *Whose Voice shook the Earth*. Now these are the Apostles VVords; and tells how, That God shook the Earth at Mount *Sinai*, when He made the first Covenant with *Israel*: But now He hath promised, saying, *Yet once more I shake not the Earth only, but also Heaven*. Now this the Apostle Paraphrase upon these words, and saith, *And this word yet once more signifieth the removing of those things that are shaken; as of things that are made, that those things which cannot be shaken, may remain*. Here the Apostle doth signifie to that Church of the *Hebrews*, that there was a time a coming, when God would shake all Churches; that is, he would try all Churches, to see if any thing amongst them be made; for those things that are made, it seems, will shake; and those things which will shake, will fall down: But (saith he) *those things which cannot be shaken, may remain*.

This is a time which the Apostle, by the VVords of the Prophet, then did see was a coming; (but now we may assure ourselves it is very nigh) signifying, that when this time cometh, Christ will try all Churches, and all Religions, and will try which standeth just, and true upon the Foundation which the Apostles have laid. For if any Religion should hold forth any thing more than what the Apostles have commanded, then that will prove beside the Apostles Foundation; then that will shake; then it seems, that is a thing which was made; and that which is made, must be removed. Or, if any Religion should be found wanting of what the Apostles have commanded; and entred into the Temptation which should come over all the World; and have built upon any other Foundation than what the Apostles have laid; as you may see, *1 Cor.* 3. ver. 12, 13 & 14. where the Apostle saith, *Now if any Man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble, every Man's works shall be made manifest; for the Day shall declare it, because it shall be revealed by Fire; and the Fire shall try every Man's Work of what sort it is*. And he farther saith, *If any Man's work abide which he hath built thereupon, he shall receive a Reward*. Here you see the Apostle is speaking of a Day of Tryal, when all Religions shall be tried; and those that are found in the same Religion the Apostles were of, they shall have a Reward; but they that shall be found under the Temptation, and not willing to come out of it, they shall suffer Loss; look into *Ephes.* 2. ver. 20, 21, 22. Now the Prophet *Haggai* saith, Chap. 2. ver. 6, & 7. *For thus saith the Lord of Hosts, Yet once it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land; and I will shake all Nations, and the Desire of all Nations shall come; and I will fill this House with Glory, saith the Lord of Hosts*. Now thus we may see, that God hath a great piece of Work in hand; for you hear, that he saith, He will shake the Heaven, and the Earth, the Sea, and the dry Land, and all Nations too. What do you think of it? Hath not God begun this Work? Is not He at work upon the Sea, and dry Land, and in many Nations? It seems to me, that this great Work is now begun; and you hear he saith further, That he will fill this House with Glory. In this Prophecy, the Prophet hath been speaking of the two outward Temples; one which *Solomon* built, which was destroyed, and was some Years after rebuilt by *Zerubabel*, which was then built in the Prophet *Haggai's* Days. But it seems, the last Temple was not so glorious as the first; as you may see, *Haggai* 2. ver. 3. Yet God encouraged the Builders, and bids them go on with it; and tells them, That he would fill this House with Glory. Now these two Houses, or Temples, do represent the two Jewish Churches; the first House seemed to be most Glorious; read ver. 3. and there you'll find, God asked them a Question, *Who amongst you that is left, that saw this House in her first Glo-*

ye? And how do ye see it now? Is it in your Eyes, in comparison of it, as now? It seems to me that the first, which was under the Law, seem'd much more glorious to the outward Eye, than this last Church will be, by reason of their outward Sacrifices, Offerings, and outward Worship, and the like. This last Church, which is yet to plant, or to build, cannot appear so beautiful, or glorious as the first, because their Worship will be altogether inward, and not at all to appear outwardly; therefore, in the Eyes of the VWorld, not at all to be compared with it. But God hath promised to fill the last House with Glory; that is, He will fill this last Church with more Glory than ever the first Church had, tho' it be invisible to the Eyes of the VWorld; because the Glory lieth within. Now observe, God doth not look as Man looketh; for Man can see no farther than the outside; but God sees within. VVe poor blind Creatures can see nothing within, but what we see, it must be without; which made Christ to command in his Day, and say, in *John 7. ver. 24.* Judge not according to the Appearance, but judge righteous Judgment: Likewise Paul, as he was commanded by the Holy Ghost, said, *2 Cor 10. ver. 7.* Do ye look on things after the outward appearance? &c. In this second Covenant, Righteousness lieth within; and the first Covenant, Righteousness lieth altogether without. David is speaking to this purpose, in the 45th Psalm, and 13th Verse, there he saith, *The King's Daughter is all glorious within, her Cloathing is of wrought Gold.* Yet for all her Apparel are rich withoutside, he saith their Glory lieth within them. It's not VVisdom thence, for us to look one at another, for we can see no farther than the outside; but I think it would be VVisdom in every one to look into himself, and to see how it is with himself; if we do not do it, it seems Christ will. Now this Work, which I was saying, that God is about, is in order to the raising, or building up this last Home; that is, the calling of the Jews, and to plant that Jewish Church again; which will be very glorious in its Day.

But there is much Work to be done first, for Antichrist must be first removed. Hence God is now about to beat down that flaming Sword, which hitherto, for a long Time, hath turned every way, to keep the Way of the Tree of Life. The Apostles foresaw and told their Churches that Antichrist should come; nay, the Apostle John said he was already come; Christ, in the Revelations, calls him a Beast, and saith, *The Dragon gave him his Power, and his Seat, and great Authority.* We read of a flaming Sword that was placed in the Garden, at the first, when Adam was turned out, and it was to keep the Tree of Life, that Adam could not come at it no ways but he must come against the Point of it. When Christ came he did take away that Sword, and laid the Tree of Life open for all to come that would, and made an open Proclamation for all to come and take of the Tree or Water of Life freely. But after the Apostles Days, when that Antichrist had taken his Power from the Dragon, he soon set up another flaming Sword, which was of his own setting up, and that turned every way for to keep the Tree of Life, that none should come at it but they must come upon the Point of the Sword, or else through the Flames; for he that missed the Flames must come upon the Point of the Sword, or else they must not come to Salvation; for Christ said, in *Mat. 11. ver. 12.* *The Kingdom of Heaven suffered Violence, and the Violent take it by force.* And indeed they must be very valiant that in those Days would go to Heaven, for if the Devil and all his Instruments could hinder a Soul from Salvation they would. It seems, soon after this Beast had taken Power from the Dragon, he raised up Persecution; for it is said, *It was given him to make War with the Saints, and to overcome them; and Power was given to him over all Kindreds, and Tongues, and Nations;* as you may see in *Rev. 13.* It seems the Beast could not raise Persecution, till he had received it from the Dragon; so it seems there is no Persecution but what cometh by the Dragon's Power, they having their Power from him. I read of great Persecutions that were in the Apostles Days, but of another kind; in the Apostles Days they were very much persecuted, the Apostles and Saints for preaching and believing in the Name of Jesus; the Apostles for preaching in his Name, and the Saints suffered for believing in Jesus; I do not read they suffered for any thing else. We read the rich wise, and learned Men had put Christ to Death, and thought they had done well. Now Christ in his Life time had commanded his Apostles to go preach the Gospel in his Name, and what Miracles they did they were to do in his Name; And the Apostles did as Christ commanded them, and their preaching in Christ's Name did offend these great Men; for as the Devil had stirred up those great Men to put Christ to Death, so he put it into their Mind to blast his Name also, that his Name might have been blotted quite out of the Book of Remembrance, and so have been forgot throughout all the Earth; but the Apostles would not disobey their Master CHRIST, let the Devil and his Instruments do what they could. Now as Christ has commanded them to preach in his Name, those great Men commanded them not to preach in his Name; for Peter put it upon them, as if he had asked their Judgment upon the same matter, when he was brought before them upon that account, he asked them whether they thought it most fit for him to obey God or Man, Jude ye, saith he; as you may see in *Acts 4. ver. 18, 19.* and so they charged them that they should preach

preach no more in that Name, and so let him go. Because they had killed Christ, and had brought him as low as the Grave, they thought to have killed his Name too. But that the Devil could not do, for his Name was to continue upon the Earth, from Generation to Generation, until the End of the World. That was all, that I can find, the Saints in that Day were persecuted for; But now, I pray, what Religion were those of, that were then the Persecutors? I know of none, but only Jews and Heathens. Then, I pray, what were the Saints persecuted for, after this Beast had received his Power? That was quite upon another Account; not because they preached, or believed in that Name, [*i.e.*] JESUS, but it was clearly upon another Reason; which I think, God willing, to shew by and by. Now I find in that same Chapter, *Rev. 13.* how all the VWorld wondered after the Beast; so now it seems to me, that after Satan sees he could by no means blast that Name of Jesus, then he encouraged the World in it, and was for Antichrist to preach in that Name, and preach up the Gospel, and so his Instruments brought glad Tidings, and cried down outward Sin, no doubt; and the VWorld much believed them, for it is said, *The World wondered after the Beast.* But, I warrant you, they preached very little of the new Covenant, for if Satan could but keep them from the Knowledge of that, he cares not what they preach or what they believe; and in the Room of that, he sets them up an outward Worship. For I perceive, as soon as the Dragon had given the Beast his Power, then they worshipped the Dragon which gave Power unto the Beast; *And they worshipped the Beast, saying, Who is like unto the Beast? Who is able to make War with him?* Now, methinks, this is a strange thing that they should worship the Devil. Did they worship him in his own Name? No, I do not think so; I rather think, they worshipped him in the Name of Christ; and no doubt but they used very good words, as they might think, and seemingly did it in a very good Zeal, or great Love to Christ; But it seems Christ did not count it so as done to him, because neither he nor his Apostles set them about it; therefore he imputes it as done to their Master which sets them about it; And I find it is said they worshipped the Beast too; that was, after they had one Man raised amongst them, which they had made their Head, and had Power to command them, and they had taken their ways of Worship from him, then it is said, *They worshipped the Beast.* Thus we may find that Christ accepts of no Worship but only what he sets them about, and that is altogether inwards. I think it would be found to be very great Wisdom in all Religions, and likewise in all People in all Religions that use any outward VVorship, Ceremony, or outward Observation, to see and look well, whether Christ or his Apostles have commanded them to it, or not; and if they cannot find that Christ nor his Apostles have commanded that it should be so done, then they may be sure the Beast or the Dragon hath; and what VVorship they use, Christ imputes it as done to him that sets them about it. Now after the Beast had received this Power from the Dragon, the Dragon soon raised up Persecution, and sets up a flaming Sword which should turn every way to keep the VWay of the Tree of Life. But see how much it differs from the Persecution that was in the Apostles Days, as I have said. In the Apostles Days it was because they preached and believed in the Name of Jesus; but in those Days, because they refused to come to this outward VVorship, which they themselves had set up. But Christ had alwaies a People, and alwaies will have to the End of the VWorld, that will not submit to those outward VVorships, nor outward Ceremonies in any kind; in time past they would rather chuse to wade through the Flames, although it was up to the Crowns of their Heads, than to come and submit to those outward false VVorships; and had rather chuse to suffer Afflictions with the People of God, than to enjoy the Pleasures of Sin for a Season; and those that had waded so deep through those Flames, and through those Afflictions, St John, in his Revelations, found lying under the Altar, crying out and saying with a loud Voice, *How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth;* as you may see in *Rev. 6. 9. 10.* I do think, and find by the Scriptures of Truth, that the Time draweth nigh that the Blood of those that lie and cry to God for to avenge their Blood on those that dwell upon the Earth, shall be had in Remembrance; and God will avenge their Cause upon that Religion which called themselves Christians, and put those to Death which were Christians indeed. Hear what Christ saith, in *Luke 18. ver. 7. 8.* *And shall not God avenge his own Elect, which cry Day and Night unto him; though he bear long with them, I tell you, (saith He) that he will avenge them speedily.* VVe may easily perceive that the Time is come that this VVork is begun, that this flaming Sword shall be taken quite out of the way, and Antichrist quite beaten down.

For this must be done before the Jews can be called in, they shall have a free Passage, and no Sword shall point against them; and you may hear what is said, *Rev. 13. ver. 10.* *He that leadeth into Captivity shall go into Captivity, he that killeth with the Sword shall be killed with the Sword; here is the Patience and Faith of the Saints.* Now, I find, the Jews are to be brought in by the Gentiles; that is, the Gentiles shall be

down this flaming Sword, and quite destroy Antichrist, that the way of the Jews may be made easie; for thus saith the Prophet *Isaiab* saith, Chap. 49. ver. 22, 23. Thus saith the Lord God, Behold I will lift up my Hand to the Gentiles, and set up my Standard to the People, and they shall bring (He is now speaking to the Jews) their sons in their arms, and their daughters shall be carried upon their shoulders, and Kings shall be thy Nursing-fathers, and their Queens thy Nursing-mothers; Here God tells the Jews, that he will set up their Standard among the Gentiles, and they (that is the Gentiles) shall bring the Sons of the Jews in their Arms, and the Gentiles Kings shall be as Nursing-fathers to the Jews; that is, the Jews and Gentiles shall be united together; But that bloody VVhore of *Babylon* must first be quite destroyed, before this Union can be; and what can we think? Is not this VVork now begun? Yes surely, there can be thought nothing else; and if we do but weightily consider of the matter, certainly we must needs find that God hath a particular Love for this Nation; In the first place, we know, God hath quite removed the flaming Sword out of this Nation; and in the second place, we may know God was so pleased as to make choice of the Kings and Queens of this Nation, to be his chief Instruments in beating this bloody VVhore of *Babylon* quite down; and after this great Piece of VVork is done, yet Christ hath another VVork to do in this Nation, and that is to plant a Church which shall be of the same Religion that the Jews shall be called into.

Now here are several Religions in this Nation, and suppose here should be a Question asked, VVhich of these Religions it is that the Jews and the Gentiles should be united together in? I am ready to think, if this Question was asked, that every Religion would be ready to answer and say that theirs was it; but that we know cannot be, for they cannot be united to them all, it can be but to one at the most. Now a Man might wonder which that should be, except we can find what Religion the Jews shall be called in. Now give me leave to ask a Question or two; the first is, VVhat Religion shall it be that the Jews shall profess when they come to be called? The next is, when that Day comes; I mean, when the Jews shall be called, Shall the Jews come to learn their Religion of the Gentiles? Or, shall the Gentiles go to learn their Religion of the Jews? The thing that makes me thus to speak, is, because this I know, that there shall be a Church here in this Nation, which shall receive the Jews at that Day joyfully, and the Jews will receive them as joyfully. But now we will suppose as if the Day was already come, and as if the Jews now had their Call, VVhich Religion is it, I trow, that would joyfully receive them? Suppose they should profer themselves to joyn with the Church of *England*, would they receive them? Yes, willingly sure; if they will but comply with them in their outward VVorship, then they would willingly own them; but if they could not perswade them, neither had power to force them, then they might go where they would. Suppose then, they would go to the *Presbyterians*, would they be willing to joyn with them? Yes, very willingly, if the Jews would but comply with them in their way of Baptising of Infants, and Singing, and Sacraments, with other Particularities of their Doctrine and Discipline, and such outward things, but not else. Suppose they should come to the Baptists, and profer them, they would be very willing, if they would but comply with them in their outward Ceremonies, as *John's* Baptism, and the like; if not, they might go. Suppose they should come to the Quakers, and profer to them, would they receive them? Yes, very willingly, if they would but come in the single Language, and observe not the Hat-honour, and not pay Tythes, and observe all their outward Observations, they would receive them, else not. But now let me tell you, the Jews, when they shall be called, they shall observe none of those outward Observations, neither shall they come to learn their Religion of the Gentiles, for God will teach them their Religion, and not Man. For that, see *Fer.* 31. beginning at the 31st verse, and read down to the 35th and in the 34th, verse, he saith, And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for they shall all know me, from the least of them, to the greatest of them, saith the Lord. Now if you'll look into *Hebrews* 8. and you shall see the Apostle quotes this Scripture to the *Hebrews*, for to let them understand what God hath promised to do for them now in those latter Days that I am now speaking of; whence it appears, that all those Religions that are not in the right Way, in that Day that I am speaking of, must rather go to the Jews for Religion, than the Jews come to them.

But now let me tell you what Religion the Jews shall be on when they are called, and what Term their Religion shall have; They shall have the same Teacher the Apostles had to teach them their Religion; therefore the Apostles Religion, and theirs shall be exactly all one. Now what outward VVorship, and what outward Observations you find the Apostles used, and have left upon command, that they must be so done, and used, upon the account of our Salvations, that you must observe and do. Hear what *Isaiab* saith, Chap. 60. ver. 1, 2, 3. the Prophet is there speaking concerning the Jews, and how it should be with them in these latter Days, when they shall be called in, Arise, shine, for the Light is come, and the Glory of the Lord is risen upon thee. In the next verse, he tells them of the Darkness that should come over the Earth; For (saith he) behold the Darkness shall cover the Earth, and gross Darkness the People; but the Lord shall arise upon thee, and his Glory shall be seen upon thee; and the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising. By this

see that we shall come in by *their* Light, and not they by *our*. We may easily perceive, that when a coming, that this Darkness shall be quite taken away, and those Lies and Vanities, which have deceived the World with all, shall quickly be discovered. Let's look into Jer. 6 ver. 16. *And he saith: There he saith, The Gentiles shall come and sit (meaning the Jews) from the Rivers, and shall say, Surely our Fathers have deceived Us; Pharaoh, and Things wherein there is no Profit.* When this true Brightness is broke forth, then we Gentiles shall plainly see what we have been doing, our Ceremonies, and our outward Worship, and our outward Observations, are of no Value, and come to no Profit; for the Jews when they are called, they shall see none of all our Ceremonies that we have taken use in these our Days, but shall clearly, and wholly be of the Apostles Religion, and shall have the same Name, or Term as the Apostles had; for the Apostles in their Days, was called *Christians*, and so they in their Days, when God is pleased to call them.

I have been speaking before of the new Covenant, and how no Man can come to Salvation, except he come and joyn with Christ in his new Covenant; and what is to be done in our part, I have told you to love Christ above all things in this World, and to believe in Him; that is, to believe all what He hath said, and wholly to obey Him in keeping his Commandments, which the Apostle saith, are many. For tho' he (as we may find upon Record) hath spoken many words, and left them upon Record to us as 28 Commands; yet methinks, I find all those Commands comprehended in only two Commandments, 12. 37. to the 41st, *That is, to love the Lord thy God with all thy heart, &c. and to love our Neighbour as thyself*; that is, to do to all Men, as we would that all Men should do to us. And this is what is to be done in our parts; and what Christ hath done in his part, I shall not need to say any thing about it, because Religions amongst us, generally do own and believe what Christ hath done for us outwardly, as in order to our Salvation; and what large Promises He hath made to us; and at the conclusion of all, how He sealed them with his Blood. But now it is required of us for to have a Seal set to our part; for you know, if a Covenant be made between Man & Man, they are but of small force until they be sealed on both parts; so we must have our parts, as well as Christ hath sealed in his part, or else, What force will this Covenant be of as to us? Therefore, Christ knows who are his by the seal; the Apostle Paul saith so, in his 2d Epistle to Timothy, Chap. 1. ver. 19. There before in that Chapter, he was a telling Timothy, that there were some that was bringing in false things; but in the 19th verse, he encourages him, and tells him, *Nevertheless* (saith he) *the Lord knoweth them that are his*; (that is as much as if he said, however it hath fallen out with them, yet Christ's Church knoweth sure; for they are sealed, and Christ knoweth them by his Seal, for He hath set his own Seal upon them) *having this Seal, the Lord knoweth them that are his*. Now here he saith, *having this Seal*: What Seal? He hath not told Timothy here, what this is, he knew he should not need; for Timothy knew well enough what Seal it was. Come let us see if we can find what this Seal is: If we look into the Epistle to the Ephesians, Chap. 1. v. 13. there he tells that Church, *In whom ye also trusted, after that ye heard the word of Truth, the Gospel of your Salvation, in whom also after that ye believed* (mind, it was after that they believed they were sealed *with the holy Spirit of Promise*. Here he saith, that Seal is the *holy Spirit of Promise*; and again he saith in Chap. 4. v. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption* (or Ransom, that is, the Day when all those that are sealed, shall be taken from all their Bondage.) Is not here enough said whereby we may easily know what that Seal is, that Christ seals his People in his Church with?

Sometimes that Holy Spirit, or Holy Ghost, is also called a *Baptism*, that Christ baptizeth with; as you may see in *Acts* 1. ver. 5. There (saith he) *John truly Baptized with Water, but ye shall be Baptized with the Holy Ghost not many Days hence*. And so John the Baptist, called it a Baptism; as you may see, *Mat.* 3. ver. 11. there John saith, *I indeed Baptize you with Water unto Repentance, but he that cometh after me, shall baptize you with the Holy Ghost, and with Fire, whose Fan is in his hand, and He will thoroughly purge this Floor, and gather his Wheat into his Garner, but He will burn up the Chaff with unquenchable Fire.* Here we hear the Holy Ghost is called a *Baptism*; and that is Christ's Baptism: So Christ's Baptism and Seal, which he Seals his Church with, is all one; viz. his Seal and Baptism are one; but here John is a speaking of two Baptisms that Christ hath to Baptize the World with; viz. the Baptism of the Holy Ghost, and the Baptism of Fire: How can that be? O very well, because Christ baptizeth the World in two places; that is, on this side the Grave, and on the other side the Grave: and when He is coming, when He will have to do with them, and He will administer his Baptism of Fire to them; and when doth He administer these two Baptisms? His Baptism of the Holy Ghost, and His Baptism of Fire, doth He administer both to one Person? No, that is not to be; for He administers one on this side the Grave, and the other, on the other side the Grave. Which is that He Baptizeth with on this side the Grave the Holy Ghost; for that He professeth here to all, even as many as will accept of it; but, he saith, *He will baptize you with Fire, when He shall come*. He saith, *He will baptize you with Fire, when He shall come*.

they may refuse if they will; that is, so long as they are on this side the Grave: For, here he doth call, and may he is to receive all that will come. And the Apostle Peter saith in 2d Epistle, Chap. 1. ver. 10. *ad-
dress his Church to give their Diligence to make their Calling and Election sure*; for he saith, *If they did these
things, they should never fall*. Here Peter tells them, that they must give their Diligence, to make their Calling
and Election sure; but yet he doth not tell them how they should do it. Surely it is easie to know what he
meaneth by that. Yes, so it is to those to whom the Spirit of God hath revealed it to, else not. VVhy, doth
he not mean, that they should forsake all their outward Sins, and so come to live an holy Life? Is not this his
meaning? No, no; if you think that is his meaning, you are far short of it. Though it be every Man's
Duty to forsake all Sin, as much as lieth in him, yet if we mind the Apostle's words here, he doth divide this
Sentence into two Parts; for he first bids them make their Calling sure; and, as it were, after that, then
to make their Election sure. So by this, it seems, there is a time to be Called, and there is a time to be E-
lected; but it seems, they are Called first; and after that, Elected. Well, but I pray how should that be?
It is because (as I have said) Christ hath to do with the World in two places; and while we are on this side
the Grave, Christ calls to all, both Jews and Gentiles, and makes, as it were, an open Proclamation
to all. Now this is his place of Calling; and those that will obey Him, and come to his Covenant, and de-
sire to be baptized, and sealed with the Spirit of Promise, which is the Holy Ghost, they have made their
Calling sure. Here some may argue, and say, Doth not CHRIST Chuse here, as well as Call? My An-
swer is, No; He Calls here; but He Chooseth, when he meets with the World again on the other side of the
Grave. So those that make their Calling sure here, by so doing, they also make their Election sure there:
Hence then I pray, what must we do to make our Calling sure? My Answer is, for to come at his Call: But I
pray, how do you mean? I mean, to keep his Commandments; for Christ himself hath said, that no Man
can keep his Commandments, but those that love Him; therefore, those that will keep Christ's Command-
ments, must love Him, with a desire to comply with him in all whatsoever he hath commanded, and to be ba-
ptized, or sealed with the Holy Spirit; which is, to Seal them to the Day of Redemption.

But now I do not find that any shall have that Holy Spirit amongst us Gentiles, but those only that ask for it,
and it must be prayed for; for Christ told his Disciples, That he would send them the Comforter indeed;
but yet he must pray to his Father for it; as you may see in John 14. v. 16. *I will pray the Father, and he shall give
you another Comforter*. So you hear, he must pray for it first; and in Acts 18. v. 15. there you may see the Apo-
stles prayed for the Holy Ghost before it came; for there it is said, *Who when they were come down, prayed for
them, that they might receive the Holy Ghost*. Thus we may see, all those amongst us Gentiles, that would
have the Holy Ghost, must pray for it. Hear also what Christ himself saith in Luke 11. ver. 13. there Christ
saith, *If ye then being Evil, know how to give good Gifts unto your Children, how much more shall your heavenly
Father give the Holy Spirit to them that ask it*? Thus we may see it is to be had; but it must be asked for:
Look back again into John 14. ver. 13, 14. there he tells them, *Whatsoever ye shall ask in my Name, that I will
do, that the Father may be Glorified in the Son; if ye shall ask any thing in my Name, I will do it*. Thus it is to
be attained by all those that shall ask for it; because he saith, *Whoever shall ask in my Name*; that is, what-
soever is material as to our Salvation; and without the Holy Ghost, we can by no means have Salvation;
for, as you have heard, that is to seal us unto the Day of our Redemption; and when we are sealed with the
Holy Ghost, then shall our Names be written in the Book of Life, in Rev. 13. v. 8.

In the Verse before he is speaking, how the Beast was to make War with the Saints; but in the 8th Verse he
saith, *And all that dwell upon the Earth shall worship him*: Him; Who? the Beast: But it is those whose
Names are not written in the Book of Life of the Lamb, slain from the Foundation of the World. Those Worship-
pers were such which had not their Names written herein, by the Spirit of the Lamb, as dwelling in them.
And thus we may see the Names of those that are not under the Temptation, are written in the Lamb's Book
of Life. You know many Writings between Man and Man, when they seal them, their Names are set to
the same, and then the whole matter is compleat, or fully ended. Now this must be done here before we
can make our Calling sure. But I pray mind this; he that maketh his Calling on this side the Grave, sure, by
so doing, he also makes his Election sure when he comes to appear on the other side the Grave. Further, you
may read Rev. 7. there you may see how many Thousands were Sealed of the several Tribes of Israel; Look
into Rev. 7. ver. 14. there he is speaking of some that should make War with the Lamb: *These shall make
War with the Lamb*, saith he. These, Who doth he mean? It was those that had received Power with the
Beast; that is, the Power of the Sword, to bring all, as many as they could into their Worship: But the
Lamb shall overcome them, for he is Lord of Lords, and King of Kings. Now, I pray mind who they be
that shall stand with the Lamb: They that are with Him, saith he, are Called, and Chosen, and Faithful.
Now here we may see there are none to stand with the Lamb, but only those that are Called, and Chosen,
and Faithful. First, Called, then Chosen, and also Faithful, therefore there shall none overcome, but such

chosen; as you may see, *Mat. 22. ver. 14.* If you begin the Chapter, there you shall see that Christ is a speaking unto them in a Parable, concerning this World, and that which is to come; you may read down to the 11th verse, and all these 10 Verses are concerning his Calling or Inviting them to come to the Marriage of the King's Son. This is to be done in this World, on this side the Grave. Then he begins at the 11th Verse, and tells them how it will be with all those when they shall come to appear on the other side of the Grave, when all those invited Guests shall be brought in, and how it will be at the great Day, when all must appear once more before that great King of Kings, and how it will be with all that have not on the Wedding Garment. Now those that had not on the Wedding Garment were called here: So they ventured to go, by reason they were called, and knew nothing else but that they might have entred, and been accepted; but when they came there, they were disappointed; although they were called, yet they were not *chosen*. Now those were such that had not made their Calling sure on this side the Grave; therefore, when they came on the other side, they were not *chosen*; which makes Christ to say, there are many called, but few *chosen*; that is many are called on this side the Grave, but few shall be chosen when they must appear on the other side of the Grave.

There is a Day a coming, when Christ shall call the World once more, both the Living and the Dead; but that must be, when Time shall be no more: Then he shall call indeed, the World with the Sound of a Trumpet, and every one shall hear it, and he doth compel them to obey it. On this side the Grave He calls lovingly to all, and is compared to a Lamb; but this Call we may refuse if we will, we may come if we will, or we may stay; but when He shall call with the Sound of a Trumpet, then go we must; For John in his Revelations, saw the Dead, small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life; and he saith, the Dead were judged out of these Books, and *whoever was not found written in the Book of Life, was cast into the Lake of Fire*; as you may see, *Rev. 20.* Here God was pleased to let his Servant see something of that great Day of Judgment when all the VWorld must appear on the other side the Grave before CHRIST the Judge of all the VWorld. The Apostle Paul is speaking of this great Day in that *1 Thess. 4. ver. 16.* there he saith, *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God; and the Dead in Christ shall rise first.* Here we may see, the next time, that Christ shall call to the VWorld, will be with the Sound of a Trumpet, then all the VWorld shall hear it at once; for the Apostle saith, *The Trumpet shall sound, and the Dead shall be raised.* I pray what is it for? It is to come to Judgment. VWherefore, now is the time for all to know whether they have made their Calling sure on this side the Grave; for when they are called to their Election by the Sound of that Trumpet, go they must. Happy are they that have then made their Calling, and their Election sure, whose Names then shall be found in that Book of Life! O happy are all those that are Sealed here unto that Day of their Redemption, when every one is called to give an account of his Stewardship, and what he hath been doing of here. Now, the Tares, and the Wheat must all appear before Him, who is the great Master of this great Harvest, which shall separate the Tares from the Wheat, according as you may see, *Mat. 13.* for this Chapter runs much upon Parables concerning this World, and that which is to come. Again, He saith, he will divide the Sheep from the Goats, and he will set the Sheep on his right Hand, and the Goats on his left; as you may see, *Mat. 25.* beginning at the 31st Verse, and so on; there he saith, *When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall He sit upon the Throne of his Glory, and before Him shall be gathered all Nations, and He shall separate one from another, as a Shepherd divideth his Sheep from the Goats; and He shall set the Sheep on his right Hand, but the Goats on the left.* Here Christ is speaking of the Manner of his coming, when He shall come to Judge the whole World, and what Company He shall bring with him; which will be, He saith, all the holy Angels. Surely this must be a very glorious Sight: And the Apostle Paul tells us, that this glorious Sight must be seen in the Clouds, for he the Apostle is a speaking, *1 Thess. 4. ver. 16. 17.* how that those which Christ hath, i.e. at the last Trump Elected, or Chosen to stand at his right Hand, shall meet Him in the Air, and so shall ever be with the Lord. Here Christ hath made his Choice, here he hath separated the Tares from the Wheat, He hath separated the Chaff from the Wheat; here He hath separated the Sheep from the Goats; here He hath separated the Good from the Bad; and here He hath set the Good on his right Hand, and the Bad on his left.

Now those that Christ hath here set on his right Hand, are such as were willing to come at his call, and to obey and keep his Commandments, and to own his Baptism, and to be sealed with the Seal of his Holy Spirit, whereby their Names might be Recorded in the Book of Life. Here Christ hath given an account how he will Elect, or Choose, or Separate the World at the last Day, when Time shall be no more. Now it will be our great Wisdom well to look into, and to see what it is that Christ chooses those for, when at that Day he will set at his right Hand; and what they had been doing which was so pleasing in his sight. Did he choose them upon the account of their Religion, asking what Religion were they of, or what Tem had their Religion? Doth he say, He chose them because they lived an outward holy Life? Or did he choose them, be-

made they were great Worshipers in their outward VVorships? Or did he chuse them because they spake the single Language? Or upon the Account of any other outward Observation? No. Or did he chuse them because they had kept up *John's* Water-Baptism, either upon Infants or upon Believers? Or was it because they have kept up their Sacrament, or Breaking of Bread as they call it? No, it was for none of all these.

VVhat doth he refuse those for, which He shall set at his left Hand at that great Day? Is it because they have not been doing these Things which I have now been speaking of? No, nothing of that, that I can find. VVhat is it for then, that he chose them for? I answer, Because they had kept Christ's Commandments, in loving their Neighbour as themselves, and doing to all Men as they would all Men should do unto them. Yes, that is the very matter why they are so accepted in the Sight of Christ; and likewise those at the left Hand refused, because they had not done so. Now, if we do but mind it, these which stand at the right Hand, are such which had kept their first Love, which I before have been speaking of; who have not entered into the Temptations which hath come over all the World; Christ here plainly tells us so, for in *Mat. 25. 34, 35, 36.* there he saith, *Then shall the King say unto them on his right Hand, Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World;* And now he tells them plainly what he chose them for. For (saith He) *I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me.* Now compare that Scripture in *Acts 4.* beginning at ver. 32, 33, 34, & 35, with this Scripture that I have above cited, and you may see how much they differ; it is said here in the 32 Verse, *And the Multitude of them that believed, were of one Heart, and of one Soul; (Do you not think those on the right Hand were so?) neither said any of them that ought of the things he possessed was his own, but they had all things common.* Now can we think those at the right Hand did call that which God had but lent them, their own? No, they very well knew they were but Stewards of it, and they were those faithful and wise Stewards that knew how to deliver out their Portion of Meat in due season; as you may see in *Luke 12. ver. 42* and farther, in *Acts 4. ver. 33.* it is said, *And with great Power gave the Apostles witness of the Resurrection of the Lord Jesus, and great Grace was upon them all;* and is not that as much as to say, great Love was upon them all? Do you not think that there was great Love upon them at the right Hand, which made them to do as they had done? Yes surely, *Neither was there any amongst them that lacked, for as many as were Possessors of land or houses sold them, and brought the Prices of the things that were sold and laid them down at the Apostles feet, and distribution was made unto every Man according as he had need.* Now those on both Parts (*viz.* the Giver and Reciever) are such as had kept their first Love, and first Works, and had not been taken or found in the Temptation which hath happened over the whole VVorld; and therefore Christ chose them to stand at his Right Hand. Now let us see the instance of them that did this good Work, for Christ saith in *Mat. 25. ver. 37.* *Then shall the Righteous answer him and say, Lord, When saw we Thee an hungred and fed Thee, or thirsty and gave Thee Drink? When saw we Thee a Stranger and took Thee in, or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer, and say unto them, Verily, I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.* Here we may see that Christ esteems that which is done to his poor Brethren, as done to Himself.

But some, perhaps, may be ready to argue, and say, (or otherwise think within themselves) How can this thing be, that in doing for the Poor we do for Christ? Now let me tell you how it is to be done, in the first place we find that Christ hath made very large Promises, how that the Poor that believe in him shall never want; and after he had made those Promises, to confirm them, he sealed them with his Blood; therefore, what he hath promised he will and must perform. If you desire to see a Cloud of VVitneses, then look but in *Mat. 6. ver. 25, 26, 27, 28, 29, & 30.* You'll see that the Fowls of the Air, and Lillies, and Grass of the Field are VVitneses to this; and in *Luke 12.* beginning at the 22d Verse, and read down till you come at the 32d, there you'll find that Christ hath made very large Promises, that God will take care of the Poor that they may not want. But now let us consider what poor they are that Christ meaneth here, and what those he speaketh to are to do. You see *Mat. 6. ver. 33.* now here Christ speaketh to the Poor, and tells them what they must first do before they are to expect any thing in that nature; *But seek ye first (saith He) the Kingdom of God and his Righteousness, and all these Things shall be added unto you:* Here you may see that they must first seek the Kingdom of God and his Righteousness, that is, God's Righteousness, which is Christ; for it is not our own Righteousness that will do us any Good, for God can have no Love for our Righteousness, therefore that can do us no good. But he that is a true Believer, and comes to want, What must he do, or whither must he go for Help? Must he nor rely wholly upon Christ's Promises? Yes surely, for he hath no were else to go. Now which way is it, do you think, Christ will help him? VVhen God at the first prepared the Creation, the Earth was bringing forth plenty for the Creatures, that none should want; and so it doth still, for, since the Fall, God hath put it into several Mens hands, and made them as Stewards of it; and some are Stewards over much, and some are Stewards over less, and some over none at all; yet for all this, it all is accounted God's Will,

still, and they themselves but *Stewards* of it, at the Will of the Lord. But how to make this so very plain, that every body may understand it, for that I am willing to bring an Example from *Egypt*; for when God was pleased to bring Judgment upon *Egypt*, and that by Famine, and was not willing to destroy the whole Nation, but only to let them know that there was a God above *Pharaoh*; God being willing to let *Pharaoh* know something here of it, made it known to him by Dreams, how he would send seven years Plenty, and after that seven years Famine or Scarcity, and that seven years Plenty was to be laid up in their Store-houses against the seven years of Want. But who was to gather this seven years of Plenty? Surely the King was not to do it himself. No, he was to have Stewards to do it. But now, I pray, take notice of this, that God would not trust *Pharaoh* to choose himself Stewards, especially his chief Steward, but God would choose him Himself; and that must be *Joseph*: But why *Joseph*? Because *Joseph* came of the Seed of faithful *Abraham*, and because God knew that *Joseph* would be faithful, therefore *Joseph* must go into *Egypt* for to be chief Steward, and next Man to *Pharaoh*. Now the whole Trust of the seven years Plenty was committed to *Joseph*, and he was to gather it together and lay it up in Store-Houses. But why must *Joseph* do this? Because God would not trust an Egyptian, for he knew that he would not be faithful, and the seven years Plenty was to be kept in the Store-houses until the seven years Want should come. Now, I am fit to think, there are many in this our Day, that would very willingly go on with *Joseph* for the first seven years. Now can we think that after *Joseph* had gathered and laid up these seven years Plenty into his Store-houses, that he called it his own? No, I cannot think so, for he very well knew that there was one above him, and that was *Pharaoh*. Well, but what did the People in the Nation do, when the seven years of Want came? Then they petitioned, and went to *Pharaoh* for Help; for, at that Time, he was as a God to them, for I am fit to think they knew of no other; And what did *Pharaoh* do? He sent them to his Store-keepers, Go to *Joseph*, saith he, and see what he will say to you. And what did *Joseph* do? He opened his Store-Houses. Now, observe what is the Office of a faithful Steward; His Office is to make a faithful Distribution, in all Things according to the Will of his Master; not seeking his own Profit, but his Master's, as did *Joseph*; for he did not seek his own Profit, but his Master's, as you may see by his obliging King *Pharaoh's* People to give or sell all they had, and themselves too, unto *Pharaoh* his Master; as you may find in *Gen. 47*. And farther it is to be observed, how there was no more Want with the Poor, than there was with the Rich; for you may see Rich and Poor sold themselves, of all the *Egyptians* none was excepted but the Priests; and that was, because it was *Pharaoh's* Will they should have a Portion assign'd them, and they did eat their Portion assigned them. Observe, the *Egyptians* gave all to *Pharaoh* for their Lives, and *Joseph* did all for *Pharaoh* because he was his Master. Now when a poor Man hath sought the Kingdom of God and the Righteousness thereof, then that Man hath Right to the Grant to go to God's Store-keepers, or Stewards, which are many. Now *Joseph* was a faithful Steward, he did all for his Master, and his Master said, I am *Pharaoh*, and without thee shall no Man lift up hand or foot, in all the Land of *Egypt*; and *Joseph* did as *Pharaoh* commanded, viz *Pharaoh's* Command was according to *Joseph's* one Word; he gives his Reason for it before it was, because he knew that the Spirit of God was in him, or with him; and according to that Command did *Joseph*, neither did he leave any thing undone that was commanded; he did according to the Vision in all Things, it being *Pharaoh's* Command to do according to *Joseph's* Word.

And so it should be with these Stewards now, that are Store-keepers for the Lord of Lords, and King of Kings, they should do according to all their Master did command; and on the other side, the Poor also should obey his Commands in all things; and even as *Joseph* received nothing for himself of the *Egyptians*, but what he did receive and buy, he did it for *Pharaoh*: So should these Store-keepers do, what they do for God, and as he hath commanded; for it is commanded by Christ, *Mat. 10. ver. 21.* said he to the young Man, If thou wilt be perfect, go sell that thou hast, and give to the Poor; and in *Luke 11. ver. 40, 41.* her Christ upbraided the Pharisees for their outside Worship, and said, Ye Fools, &c. but rather give Alms of such things as you have, or as you are able, and behold all things are clean unto you. And it is plain, every Man that is put into this Stewardship, should be faithful in it to their Ability, as *Joseph* was in his. If any desire to see the Passage, they may see in *Gen. 41*, to the 48th Chapter, and there they may read the whole History of it.

Now thus it is in our Nation, the Earth bringeth forth Plenty; but God hath delivered the greater part of it into the Hands of Store-keepers: But now I fear the most of them (let them be of what Religion they will) call what God hath delivered, or trusted them with, their own, and so forget they are but Stewards: And now, when a poor Man, which is a true Believer, comes to want, what must he do, or which must he go for Help? What else has he to do, but wholly to rely upon Christ's Promises, and make his petitions to God for Succour? Now what do we think that God will do in order to help this poor Man? God hath enough laid up here in store, to Help and Relieve all that are true Believers, tho' they be never so poor. Well, this I can believe; but I pray, how must this poor Believer come by it? Why, if this poor Man hath first been seeking for the Kingdom of God, and his Righteousness, then he can go boldly to Christ, and claim his Pro-

Wife, and so cry to God for Help, (now my Friends, let me tell you, that a poor Man's Cries, when he crieth for Help, will enter, or pierce the Ears of God, as soon as a rich Man's Prayers) and God will hear him. If *Pharaoh*, that was but an Heathen Man, could hear the *Aegyptians* when they cried to him for Help, how much more will God hear those that are true Believers, when they cry to him for Help, and send them to his Store-keepers, where he hath laid up his Plenty? But how if they should not light with a *Joseph*? If they should meet with a Man that is not a true Believer, then no doubt, they shall meet with Excuses? He that is not a true Believer, will find something to excuse himself: As, perhaps he may find that the Man is not just of his Religion, and not to jump just in every Point according to his Mind; therefore he hath nothing for him. But here's another thing, How can they know whether this poor Man that comes for want of Help, is a true Believer, or not? Yes, there lieth the matter; but let me tell you, that Man that is a Store-keeper, and is faithful in his place, knoweth very well how to know that; for he knoweth it is his Duty to do Good to all Men, and especially to the *Household of Faith*; because it is left as a Command by the Apostle; see *Gall. 6. ver. 9, 10.* Compare it with *2 Theff. 3. ver. 6,* to the 16th, and he that knoweth this, will not ask him what Religion he is of, but rather ask what *Faith* he is of, and whether he hath been doing that Work Christ hath set him about, or commanded him first to do, before he was to come for Help. Now if that Man that is in Wants, can give an Account that he doth wholly rely upon Christ's Promises, and hath chosen Christ to be his Righteousness, then I say, that Man is wholly to be relieved of what VVant soever he is in, by the Church: Seeing Christ hath made such gracious and loving Promises, how that neither Rich or Poor shall ever want; for God hath enough laid up in store in the Hands of his Stewards, and he hath commanded them to deliver it out, as the Poor shall have need of it; and in so doing, they shall make his Promises good to the poor Believers. Christ hath left them his Stewards, to be as it were, in his stead, for to make in that Case, his Promises good: See *Luke 12. ver. 42, 43.* there hear what Christ saith concerning this matter; *And the Lord said, who is that faithful and wise Steward, whom the Lord shall make Ruler over his Household (or Church) to give them their Portion of Meat in due season?* He that is a Steward, and God having intrusted him with his Store, is to be a Ruler over God's Household, or Church; but I do not find they are to be Rulers any farther, but only to deliver them their Portion in due season. By this they are here in Christ's stead, to make good his Promises to the Poor; and in so doing, they do actually something for Christ, besides delivering of it out in his stead, and Name, (now that is doing something for him) they bring *Glory* to Him; for the Receiver must needs give Thanks, Praise, and *Glory* to GOD, who hath so provided for him; if he do not, it cannot be said that Man is a Believer. Hence, in *Mat. 5. ver. 16.* Christ saith, *Let your Lights so shine before Men, that they may see your good Works, and Glorifie your Father which is in Heaven.* Now it seems, these Alms-deeds which are here called *good Works*, bring *Glory* to God from Earth to Heaven.

The Apostle *Paul* doth, as it were, Compare Christ and his Church (and every poor Man in his Church) to a Man; as thus, the Church he calls the Body, and Christ he calls the head of that Body; so every poor Christian is a Member of that Body, as you may see in *Colos. 1. v. 18.* *And he that is Christ, is the head of the Body, the Church.* Again in *Ephes. 5. v. 23.* *For the Husband is the head of the Wife, even as Christ is the head of the Church, and he is the Saviour of the Body;* and in *1. Cor. 12.* there he speaketh of the Members of the Body; in *v. 18.* he saith, *But now God set the Members every one of them in the Body as it hath pleased him,* *Sec. v. 10.* *But now are they many Members yet but one Body.* And saith he, *v. 26.* *And whether one Member suffers all Members suffer with it.* That we can Experience by ourselves, that if any one of our Members be disordered and not at ease, the whole Body is disordered also, neither can you lay your Head down at ease. And in the 27. he saith, *May much more those Members of the Body which seem to be more feeble are necessary.* It seems, tho' it be but a small Member, yet if it be out of Order, the whole Body cannot be in order: The Toe is the farthest from the Heart or Head, yet suppose a Man should break or bruise that, how could the whole Body be at ease, or how should the Head lay it self down at quiet, or how ready would the rest of our Members be to administer to it, to help it to ease? If an Eye gets but a Moe in it, how ready are our Hands to help us to clear the Eye again? Thus it ought to be in Christ's Church, for if a Member be in Distress, altho' it be but a poor feeble one, yet all his fellow Members ought to administer Help to that one Member, in Order to Reduce it to its former State again. How else should the Body, the Church, be at ease: Or how shall Christ, the Head of the Body the Church, rest himself and sit down at ease? But when this poor Member is Reduced to its right Station, then this Member will rest: And then the Church and Christ the head of the Church, can all Rejoyce together; and that Man can freely sing his Praises to God, and give God Thanks, and say that Christ hath made his Promises good to me. And thus we may see that by doing those Good Works to the poor Members of Christ, they do it even to him; and, as you have heard, Christ seems it so.

Here is a very strange Thing to be Considered, for all we have so many Religions in the World, yet it seems Christ, at that last and great Day, divides the World but into two Parts, and sets the one on the Right-hand and the

the other on his Left. And what sort of people are those that shall stand at his Left-hand? Those are such which have entered into the Temptations which are come over all the World. But I pray what Religion are they of? Nay, that I cannot tell, but this I can tell you, that is what Religion they are not of, that is, they were not of that pure and true Religion that the Apostles were of. I pray what Religion are those of, that shall stand at the Right-hand? That I can tell you, for they are of that right and true Religion, that the Apostles were of, for there must stand no other there, neither shall there stand one of that Religion at the Left-hand. And besides both those that stand at the Right-hand, and they that stand at the Left, are such that God hath Intrusted much of his Store into their Hands. Then it seems they are both alike: No, by no Means, for there is a great disproportion between those two. For those on the Right-hand keep theirs for the Poor, but those on the Left hand keep theirs from the Poor. Here is the great Difference: As those on the Right-hand in their Life time brought Honour to God, by performing of Christ's promises, as to what he had promised, in Relieving the Poor; so those on the Left-hand brought Dishonour to Christ, by not performing of what Christ had promised when he was upon the Earth.

Friends, this will be a wonderful meeting when Christ shall call all the World before him on the other side the Grave, and they must come altogether, and all must appear before him: And it will not only be a great meeting, but it will be an unexpected meeting, with abundance, I am afraid. For do we think that ever Judas thought to have seen his Master more which he betrayed into the Hands of wicked Men for thirty Pieces of Silver? No sure. Did ever Pilate think that he should ever have seen him again that he once Judged and Condemned to be Crucified? No sure. Did that Generation of the Jews that gave their Sentence against Christ, and Cried, *Away with him, away with him; Crucifie him, crucifie him*; Did they, I say, ever expect to see him again. No sure. But it is said that *every Eye shall see him*; Therefore all, and every Eye shall see him once more: And those that have seen him before, but not believed on him, shall mourn over him as one mourneth for his only Son. Then at that Day, *We shall all see him as he is*: And that Generation of the Jews, at that Day shall see Christ as he is; not as he was, when they saw him before upon the Earth; For then they saw him as a Lamb, but now they shall see him as a Lion. When they saw him as he was, they saw him here below walking up and down in the Foot-stool, perhaps, clothed in his poor Cloths or Rags, in Comparison to them that he now shall be clothed with; for when they shall see him as he is, then they shall see him in the Throne, and clothed in his Royal Robes: When they see him as he was, they see him as a Subject, but now they shall see him as he is, a King in his Throne: when they see him as he was, *i. e.* they see him placed as a Malefactor (tho' Just & Holy) & standing at the Bar; but now they shall see him as he is, they shall see him a Judge, sitting in the Seat of Justice; when they saw him as he was, they saw him Crowned with a most miserable Crown of Thorns; but now they shall see him as he is, they shall see him Crowned with a most glorious Crown of Glory. Now Judas may stand and look upon Christ, and say, Yonder is he, now become my Judge, that once I Betrayed with a Kiss into the Hands of wicked Men for Money; Now what can I expect but the same Measure that I meted to him, the same Measure he will meet to me again? Now Pilate may stand and look, and as it were point at Christ with his Finger, and say, Yonder is he that once stood before me for Judgment, which I Judged and Condemned to be Crucified: What now can I expect, but the same Measure that I measured to him, the same Measure he will meet to me again? Now the High-Priests with the Scribes and Pharisees, those Rich, Wise and learned Men, may stand and say, Yonder is he now become our Judge, that once we gave our Consents, and cryed, *Away with him, Crucifie him, crucifie him*: What now can we expect, but the same Measure that we meted to him, the same Measure will he meet to us again? What can that whole Generation of the unbelieving Jews expect, which would not have that Man to Reign over them: And now he is become their King & Judge: But only the same Measure that they meted to him, shall now be meted to them again? What can those Soldiers which thrust (or consented that) a Spear should be thrust into his Side; for it is said, *When they came to Jesus & saw that he was dead already, they break not his Legs, but one of the Soldiers, with a Spear pierced his Side, &c.* Which let his most precious Blood to run down upon this cursed Earth; now what can they expect but the same Measure to be meted to them again? now what can all the Generations from that Day until this very Day, *i. e.* the Day of Judgment, that Day when time shall be no more; what can they expect, seeing him there come to be their Judge, which was wounded for their Transgression, was bruised for their Iniquities, the Chastisement of their Peace was upon him, and with his Stripes they might have been healed; but they make no other Use of his most gracious Wounds, and his most precious Blood which ran to wash away their Sins (if rightly applied) but to Curse and to Swear by his Wounds and by his Blood, meerly to gratifie their own Lusts and Pleasures; and likewise to gratifie and serve the Devil their Master, which set them thus to Slight and abuse it on purpose, because they should loose their Benefit which they might have had by it: But, at that Day, what would such give if they could but purchase one Moment of Time whereby they might but make their Calling and Election sure? But, alas! it will be too late. What can the God-Damners think, when they shall see him come to do that for them, which they so often have despised and have seemingly been in such haste, that they knew not well how to stay till that Day came? For do not

to jump upon their Neighbours, their Friends and Relations; nay perhaps
 upon their own selves, their own Souls, and Bodies, and all. O this will be a sad
 day for the Judge to order to do all that for them, which they so often have desired and called for.
 They shall ever have seen it done, but let not such be desired for God will not be mocked with them.
 They may call for the Hills to fall upon them, and the Mountains to cover them from the Face
 of the Lord; alas! then all will be too late; for the shame of their nakedness, then at that

time, when they shall be brought forth, and stand before the Lord, and shall be
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Errata.

Preface, Line 16. for Accepted, read Excepted. Dele Comma at by, Line 32.

This also is to desire the Reader to excuse such Faults as hath happened
 in the Press, as Mis-pointing, Mis-spelling, or Mis-placing of one Word
 or another.

